



The HUMAN SEXUALITY PROGRAM of the
University of California, San Francisco
announces

ADVANCED PROFESSIONAL SEMINARS IN SEX THERAPY

July 7-11 or August 18-22, 1980

A twenty-hour intensive seminar will be spaced over five days, meeting daily from 9:00 A.M. to 1:00 P.M., Monday through Friday, at the University campus, Parnassus Avenue, San Francisco. Offered once in July and once in August.

The seminar is designed for practicing professionals who have previously had a basic course in human sexuality. Emphasis will be placed on expanding clinically relevant knowledge and skills. To ensure opportunity for faculty-participant interaction, enrollment at each seminar will be limited to fifty persons.

Content of the seminar will include:

Problems of desire and arousal	Sexual communication
Gay/lesbian issues in counseling	Couple systems interventions
Special populations: illness, aging, and disability	Group treatment approaches
Working with single clients	Child and adolescent sexuality

Format will include didactic presentations, case presentations, films, and role-plays. In addition, special interest groups will be scheduled daily, with participants having a choice of which topic area(s) they choose to focus on.

Core Faculty: Joseph Nowinski, Ph.D.; Joyce Welsher, Ph.D. (Cand.); Linda Perlin Alperstein, L.C.S.W.; Evalyn S. Gendel, M.D.

REGISTRATION FORM

Name: _____ Address: _____

Phone: () _____ Dates Desired (Check One): ☐ July 7-11 ☐ Aug 18-22

To register, mail this form, together with a check for \$200.00 made payable to the University of California Regents to: Human Sexuality Program, U.C.S.F., 350 Parnassus Avenue, Suite 300, San Francisco, California 94143. Registrations accompanied by payment will be confirmed by return mail.

This seminar meets the human sexuality training requirement for license renewal. Certificates will be issued to all participants upon completion of the seminar.

Please Post

University of California San Francisco
School of Medicine, Human Sexuality Program
Administration & Research Ofc.
350 Parnassus Ave. Suite 700
San Francisco, CA 94143

Metropolitan Community Church
P. O. Box A0
Ventura, CA 93001



FEMALE SEXUALITY SEMINAR

1. Adams, Elsie and Mary Louise Briscoe: Up Against the Wall, Mother... Glencoe, Bev. Hills, 1971 (Particularly the excerpt from The Myth of the Vaginal Orgasm).
2. Brownmiller, Susan: Men, Women and Rape. Bantam, N.Y. 1975.
3. Covina, Gina and Laurel Galana: The Lesbian Reader, Amazon, Oakland, 1975.
4. Dodson, Betty: Liberating Masturbation, (Available from Betty Dodson, P.O. Box 1933, N.Y. 10001 - \$3.50).
5. Friedan, Betty: The Feminine Mystique, Norton, N.Y. 1974.
6. Hite, Shere: The Hite Report, MacMillan, N.Y. 1976.
7. Marti, Del and Phyllis Lyon: Lesbian Love and Liberation. Multi-Media Center, 1525 Franklin Street, San Francisco, 94109 - \$1.95).
8. Mickley, Richard: Christian Sexuality, Fellowship Press, Los Angeles, 1975.
9. Nelson, James B.: Embodiment: An Approach to Sexuality and Christian Theology. Augsburg, Minneapolis, 1978.
10. Nomadic Sisters Collective: Loving Women. P.O. Box 793, Sonora Calif. 95370 - \$3.50) (Probably the best of its kind.)
11. Richardson, Herbert: Nun, Witch and Playmate: The Americanization of Sex. Harper and Row, 1971. (Excellent chapter on communalization of sex.)
12. Sisley, Emily and Bertha Harris: The Joy of Lesbian Sex. Simon and Schuster, N.Y. 1977. (The text is for women, the pictures are for men, and it's a cooptation.)
13. Vida, Ginny: Our Right to Love. National Gay Task Force. New York, 1976. (If you don't own a copy now, shame on you!)
14. Wittig, Monique: The Lesbian Body. Peter Owen, London, 1975.
15. Wolff, Charlotte: Love Between Women, Harper Colophon, N.Y. 1971.
16. Kiss Daddy Goodnight. (A study of women's reactions to incestuous relationships with their fathers.)

Homosexual Questionnaire

NO NAME IS REQUIRED.....

1. Do ^{you} think of yourself as:
A. exclusively homosexual B. more homosexual than heterosexual C. bisexual
D. more heterosexual than homosexual E. exclusively heterosexual
2. As a gay person are you easily identified to heterosexuals?? yes no
3. As an individual has society discriminated against you in any way??
yes no
4. What is your age?? 16-20, 21-29, 30-40, 41-50, 51-60, 61-???
5. Have you ever undergone psychiatric treatment for your homosexuality??
yes no
6. What is your religion ??
7. Are you male or female??
8. Did you feel some guilt after your first homosexual experience??
yes no
9. Are you presently involved in a homosexual relationship?? yes no
10. What type of work do you do??
11. Are you happy with your lifestyle?? yes no
12. Do you worry about the possible exposure of your homosexuality??
yes no
13. How many of your friends know of your homosexuality??
A. all B. most C. more than half D. about half E. less than half
F. only a small group G. none
14. Do you wish you were not homosexual ?? yes no
15. Who knows of your homosexuality ~~???~~ In your family?
all children
mother husband
father wife
brother sister in law
sister brother in law
aunt none
uncle OTHER-----
grandmother
grandfather



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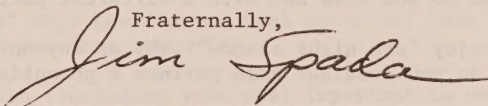
Questionnaire on Gay Male Sexuality and Lifestyles

The purpose of this questionnaire is to better understand what it means to be a gay man in America today. So many of our culture's ideas about homosexuality are so stereotyped that it is difficult to know what gay men as individuals are really thinking and feeling. By answering these questions, you'll be helping to break down the stereotypes and create a better understanding of gays. Your replies, in your own words, will be published by New American Library in a forthcoming book.

The questionnaire is anonymous, so don't sign it. Please use a separate sheet of paper and number your replies. Feel free to say whatever you wish. Although most questions refer to the present, your answer may refer to the past or the future (if, for instance, you do not now engage in a particular activity but either used to or would like to).

We would prefer that you answer all the questions, but you don't have to: you can answer only those that interest you most. But please send in your replies! It's about time gay people had a chance to speak for themselves!

Faternally,



Send your answers to: Jim Spada, Lifestyle Survey, Suite 304, 513 So. Mariposa
Los Angeles, California, 90020

PART ONE: RELATIONSHIPS

1. How would you characterize your emotional involvements with men? For example, are you usually like buddies, like a father and son, or what?
2. Do you have a lover? When and how did you meet? Do you live together? Are you happy with this? Why or why not?
3. What is it about your lover that made you fall in love with him?
4. Do you and/or your lover have sex with others? Are you both aware of this? How do you feel about it? If you are monogamous, are you happy about that? If not, why is it that way?
5. If you don't have a lover, would you like one? Why or why not? Would you want to live with your lover? Why or why not? What are the most important things such a relationship could bring you?
6. What is your occupation, education, religious upbringing and race? Where do you live? Do you think any of these has any bearing on your sex life? How so?

7. Do you ever pretend to be straight? When? Why? How do you feel about it?
8. Do you think it is easy or difficult to be gay today? Why?
9. Do you consider yourself happy? Why or why not? If not, would changes in your sex life make you happier? Please explain.
10. How would you define masculinity? Do you consider yourself masculine?
11. Do you feel there are any reasons that you're gay? If so, what are they?
12. What do you think are the most important changes that have to be made, by gays or straight society or both, to improve homosexual life?

PART TWO: SEXUAL ACTIVITIES

13. How often do you have sex? How important is sex in your life?
14. How often do you have sex with a different partner? Where do you usually meet?
15. Do you enjoy "one night stands"? Why or why not? Are they purely sexual outlets, or do you consider each partner a potential relationship?
16. Do you enjoy affection during sex, or is it strictly a matter of achieving orgasm? Why?
17. How do you most often orgasm--masturbation, fellatio, intercourse, other?
18. Do you enjoy giving fellatio (oral sex)? What do you like or dislike about it physically? Emotionally? Is it usually foreplay or the main sexual act?
19. Do you enjoy having your partner ejaculate in your mouth? What do you like or dislike about it physically? Emotionally?
20. Do you enjoy getting fellatio? What do you like or dislike about it physically? Emotionally? Do you enjoy "69" (mutual fellatio)? Why or why not?
21. Do you enjoy anal intercourse? What do you like or dislike about it?
22. During anal sex, are you usually "top" or "bottom" man? If both, what determines which it will be--your partner, your mood, or what?
23. Do your emotions differ when you're on top from when you're on the bottom?How?
24. Please describe what it is like for you to be anally penetrated by a penis. What do you experience physically? Emotionally?

25. When anally penetrated, does your orgasm feel different? How? Can you orgasm at such times without direct stimulation of your penis?
26. Do you ever feel dominant or submissive during sex? During which activities? What do you think of such feelings?
27. Do you engage in any of these activities: fist-fucking (active or passive); sadism; masochism; bondage and discipline; humiliation; watersports (sex involving urination); scat (sex involving defecation)? Others? How often do you engage in these? What do you think of them?
28. Do you have sex fantasies? When? What are they like? Do they affect your sex life in any way?
29. Do you go to the baths? How often? Why? What kind of sex do you have there?
30. Do you ever have sex in a restroom or other public place? How often? Why? What kind of sex do you have there? How do you feel about getting caught?
31. Have you ever paid for sex? Why? How did you feel about it? Have you ever been paid to have sex? How did you feel about it?
32. Is the size of a man's penis (including your own) important to you? Why?
33. Describe, as completely as you can, your "ideal man": what would he look like, what would his personality be, etc.

PART THREE: LIFE STAGES

34. What is your age? Do you prefer men older, younger or the same age? Why?
35. At what age did you have your first homosexual experience? With whom? What happened? What did you think about it? If you do not consider it meaningful, when was the first such encounter you had with another man?
36. When did you first realize you were sexually attracted to men? How did you feel about that?
37. Have you told your family that you're gay? When? What was the reaction? If you haven't, why haven't you? Would you like to? Why or why not?
38. Were you in the military? Did you have any gay experiences? Please describe.

PART FOUR: WOMEN

39. Do you have sex with women? How often? How does it differ for you from gay sex?

40. Have you ever been (or are you) married to a woman? How do you feel about that? Is your wife aware of your gay activities? What does she think of them?
41. What can a relationship with a man offer you that one with a woman cannot?
42. What is it about men that you find more sexually attractive than women?
43. What are your feelings about lesbianism?
44. Do you ever dress in women's clothing? How often? Why? Are you attracted to men dressed as women? Why?
45. Would you rather be a woman? Why? Would you have a sex change operation?

PART FOUR: PROBLEMS AND PARAPHERNALIA

46. Have you ever had any form of VD? Crabs? Scabies? Any other such problem? How did you feel about it?
47. Have you ever cried, gotten drunk, become violent or attempted suicide over someone? What were the circumstances?
48. Have you ever been arrested for a sexual activity? What happened?
49. Have you ever had any of your rights denied you because you were gay?
50. Do you ever feel guilty about being gay? When? Why?
51. Do you ever use any of the following during sex: drugs; sex toys (such as dildoes, cock rings, etc.); pornography? How do they enhance your sex?
52. Do you ever get aroused by uniforms or leather? By garments, odors, feet and the like? What is it about them that arouses you?
53. Have you ever answered or placed a sexually-oriented newspaper or magazine advertisement? What was the result?

IN CONCLUSION

54. What do you like most about being gay? What do you dislike most?
55. Is there anything you'd like to add?

THANK YOU FOR ANSWERING!

HEMOPHILUS VAGINITIS

What is it?

Hemophilus vaginitis is an infection in the vagina (birth canal) caused by a bacteria called hemophilus vaginalis. This bacteria is quite common and can inhabit the male, but without causing symptoms.

How do you get it?

Hemophilus can be acquired several ways

1. Through sex relations.
2. When women wipe themselves after urination or bowel movement from back to front, thereby wiping fecal material across their vaginal opening.

What are the symptoms?

Yellow or grey vaginal discharge
Foul odor to discharge
Pain on urination
Vaginal itching
Painful intercourse
Inflamed labia, vagina

The treatment:

1. The medication that is most effective is the antibiotic flagyl - may be given in a one day or one week course of treatment.
2. A regular sexual partner should be treated with the same medication at the same time to avoid having the woman reinfected by the man after she has been treated.
3. Vaginal treatment may also be indicated. Usually they are in the form of cream to be inserted in the vagina, each morning and evening for 1 - 2 weeks, comply with providers instructions.
4. If a patient or her partner is allergic to Flagyl, Ampicillin or Tetracycline may be given.
5. Flagyl should not be taken by pregnant women.

NOTE: Since hemophilus can be passed back and forth between sex partners, it is considered a venereal disease. For this reason, sexual relations should not take place during treatment. If this is not reasonable for the couple, the man should use a condom.

TRICHOMONAS VAGINITIS

WHAT IS IT?

Trichomonas vaginitis is an infection in the vagina (birth canal) caused by a parasite called Trichomonas. This parasite is quite common and often inhabits the male as well, but without causing symptoms.

HOW DO YOU GET "TRICH"?

Trichomonas can be acquired several ways:

1. Through sex relations.
2. When women wipe themselves after urination or bowel movement from back to front, thereby wiping fecal material across their vaginal opening. Trich is often found in the bowel.

WHAT ARE THE SYMPTOMS OF TRICHOMONAS?

Heavy, frothy, and foul smelling discharge.

Burning and itching on the outside around vaginal area.

A desire to douche regularly.

Occasionally, pain with urination.

Women may have Trichomonas for a long time without noticing. This is not considered dangerous. Trich has not been found to cause cancer or interfere with conception. It is usually just irritating. In some cases Trich may cause some inflammation which shows on the pap smear. In those cases, women are usually treated and a repeat pap smear taken six weeks later.

THE TREATMENT:

The medication for trichomonas is called flagyl. Nothing else has been found to be as effective, to date. Flagyl comes in pill form, which is taken three times a day for seven days. Usually a prescription is also given for the male, who takes flagyl three times a day for seven days. The partners should start on the same day, avoid drinking alcohol, and avoid intercourse unless you use a condom, avoid vinegar and mayonnaise.

Flagyl is not recommended for pregnant women.

Flagyl often makes people tired and achy, but if you have a severe reaction call us or another physician.

NOTE:

Since trichomonas can be passed back and forth between sex partners, it is considered a venereal disease. However, it is not like gonorrhea or syphilis which can only be contacted by sex relations or close skin contact, and cause serious problems in other areas of the body.

For many men and women, the breasts have a special sexual significance. However, as in all sexual matters, preferences vary widely. In certain societies, long, pendular breasts are considered superior; in others, the taste runs to the round and firm. In some cultures, small breasts are praised as the most beautiful, while in others the ideal is an ample bosom. Even within one and the same culture, the concept of female beauty may change from one generation to the next, indeed from one individual to another.

Men also have breasts, although they are less well developed. Nevertheless, the male nipples may also be very sensitive to the touch. They can also become erect, and they may play an important part in sexual arousal. (See "The Male Sexual Response.") There is one important difference, however—the male breast contains only rudimentary mammary glands. In fact, a male may "give milk" only once in his life—at birth. A newborn baby still shares certain hormones with the mother, including those that stimulate her milk production. For this reason, the baby's breasts also contain colostrum, a pre-milk substance (the so-called witches' milk). This is true for both female and male babies. Naturally, the condition does not last long. (Also see "Male and Female Anatomical Development.")

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THE FEMALE SEXUAL RESPONSE

Every healthy woman as well as every healthy man can respond to sexual stimulation. While this response is never exactly the same in any two individuals, its basic physiological pattern is shared by all human beings, regardless of sex.

Sexual activity produces many changes in the human body, such as an increase of muscular tension, the swelling of certain organs, a rise in pulse rate and blood pressure, and many other signs of mounting excitement until, eventually, a pleasurable, seizure-like reaction known as orgasm brings satisfaction and relief. People have, of course, always been aware of these bodily changes, but their true nature and extent remained largely unknown until rather recently when scientists began to observe and measure the human sexual response in the laboratory. The pioneering work of Kinsey and his associates of the Institute for Sex Research in Bloomington, Indiana, and Masters and Johnson of the Reproductive Biology Research Foundation in St. Louis, Missouri, have provided us with many new insights and disproved much of the traditional wisdom in sexual matters.

The importance of this research for women can hardly be exaggerated. In our Western culture, women have, for a very long time, suffered from a social attitude that denied them the full expression of their sexuality. It was generally assumed that men were possessed by a powerful "sex drive" that demanded satisfaction. Women, on the other hand, were considered incapable of strong sexual feelings. Their only recognized biological function was childbearing. As a consequence, men were usually granted considerable sexual license while every effort was made to prevent women from engaging in any nonmarital, nonreproductive sexual activity. Men were encouraged to enjoy their sexual capacities; women were taught to regard sexual desire as base, improper, and degrading. (Also see "The Social Roles of Men and Women.")

This so-called double standard for male and female sexual behavior has had some very unfortunate consequences, not only for the moral health of society but also for the physical well-being of the individual woman. For example, women often find it hard to develop their sexual responsiveness, and a great number of them go through life without ever realizing their erotic potential. While practically all men easily achieve orgasm after a certain amount of stimulation, there are many women who despair of reaching this

simple goal. Some women have their first orgasmic experience only after many years of sexual intercourse.

Aside from a few rare cases of physical disability or illness, these strange and unnecessary difficulties are clearly related to the way women are brought up in our society. During their formative years, girls are forced to deny their sexual urges even to themselves in order to maintain an appearance of "decency," "modesty," and "respectability." They are allowed to indulge in romantic and symbolic fantasies, but not to develop their sensory capacities which could turn those vague yearnings into realistic experiences. The resulting inhibitions can become strong enough to prevent any normal sexual functioning. (See also "Sexual Inadequacy.")

For centuries, this deplorable state of affairs was accepted as "natural" and unavoidable. The sexual satisfaction of women was not seen as an attainable or even desirable goal. Those who challenged the double standard found themselves confronted with dogmatic beliefs in a God-given inequality of the sexes and poetic assertions about the "eternal mystery of woman." Nevertheless, in modern times there has been a growing demand for sexual equality, and in recent decades the emancipation of women has made much progress. Part of this progress has been the result of scientific sex research. Undisputable data have now clearly demonstrated that the sexual capacity of females is at least equal to and, in some respects, even greater than that of males. It has further been shown that the sexual response follows essentially the same pattern in both sexes. In an unbiased world, these discoveries would hardly have been startling. Indeed, they only confirm what should have been obvious long ago: Most of the differences between men and women are not inborn but inbred, and sexual behavior in particular is deeply influenced by social conditioning.

Today, we know that both women and men can respond sexually to the same sensory stimuli. Touch, vision, hearing, smell, and taste play an important role in all human sexual arousal. Women as well as men possess a special sensitivity in the same general areas of the body, and they can develop the same erogenous zones. Since these matters have already been discussed in a previous section, there is no need for a repetition here. (For details, see "The Male Sexual Response.") However, it should perhaps be reemphasized that there are a few differences between the female and male responses that may not be due to social influences. For instance, it has been found that the average female is less easily stimulated by mental images alone. Women in general are more easily distracted even when aroused, and many of them reach orgasm only as a result of continuing physical stimulation. (There are exceptions to this rule. Some women can achieve orgasm in response to purely psychological stimuli.) Further biological differences are listed below.

The following summary of the human sexual response is not meant to establish a norm or an ideal of sexual performance. Its only purpose is to provide women and men with some general information about those physiological processes that may accompany sexual activity. Individual variations should always be expected. Still, a particular woman's basic responses are usually the same throughout her life, and it makes no difference whether they are brought about by masturbation or any conceivable form of sexual intercourse. (See "Types of Sexual Activity.") Psychologically, these experiences may very well feel entirely different, but the reactions of the body remain unchanged.

As mentioned earlier, the male and female sexual responses are essentially the same. There are some marked differences, but they are not decisive. In fact, it makes sense to speak of a basic human sexual response and its male and female variations.

During sexual activity, the human body undergoes a number of physiological changes which form a definite, typical pattern. In the simplest terms, this

THE FOUR PHASES OF HUMAN SEXUAL RESPONSE

pattern can be described as a build-up and release of tension. However, in order to gain greater insight into the processes involved, various scientists have divided the human sexual response not only into two, but three and four different phases. The following description of the female sexual response follows the division into four phases proposed by Masters and Johnson. (For the application of this model to males, see "The Male Sexual Response.")

1. Excitement

It used to be believed that females were slower to respond to sexual stimulation than males. However, this belief is mistaken. Not only men but also women can become sexually aroused very suddenly, and some of them may experience one or more orgasms within a few minutes. As a matter of fact, there are women who reach orgasm fifteen to thirty seconds after they begin sexual intercourse. It seems, however, that during the first stages of arousal women are more easily distracted than men and depend more on continued direct physical stimulation. For this reason, many females seem to need a longer time to reach orgasm during coitus than their male partners, whose excitement is often sustained and increased by psychological factors. In general, females are less easily stimulated by mere sights and sounds, or by erotic fantasies and anticipations. On the other hand, when the average woman is able to concentrate on her preferred method of stimulation (during masturbation, for instance), she achieves orgasm just as quickly as the average man.

In females, the first and most obvious sign of sexual excitement is the lubrication of the vagina. In response to effective stimulation, the vaginal walls begin to secrete a clear fluid which soon provides a moist coating for the entire vagina in preparation for coitus. Without such lubrication, the insertion of a man's penis into a woman's vagina could be painful for both. (The corresponding first sign of sexual excitement in males is the erection of the penis. In short, as the penis becomes ready to enter the vagina, the vagina becomes ready to receive it.) With continued arousal, the inner two-thirds of the vagina increase in both length and width, creating a tenting or ballooning effect. (In its unexcited state, the vagina is a collapsed tube, i.e., its walls are touching.) At the same time, there is a vaginal color change from the usual purple-red to a deep purple that becomes even darker during the following phases.

A woman's major lips (the outer lips of the vulva) respond differently, depending on whether she has given birth to children or not. If she has not given birth, sexual excitement will cause her major lips to flatten out and expose the vaginal opening. The major lips of a woman who has given birth, on the other hand, are rather large and now grow even larger as a result of engorgement. Nevertheless, they also expose the vaginal opening. The minor lips (the inner lips of the vulva) swell considerably in all women and also change their color to a progressively deeper red. The clitoris (just as the penis) increases in size as its erectile tissue becomes filled with blood. This increase is usually most noticeable in the diameter of the clitoral shaft. The uterus also begins to swell and is pulled upward into the abdomen, thus contributing to the lengthening of the vagina mentioned above.

During sexual excitement, the nipples of the breasts become erect and maintain this erection throughout the other phases. However, since the dark area around each nipple, and, indeed the whole breast, soon also becomes engorged and swollen, the nipple erection itself gradually appears less conspicuous. Mounting sexual tension further produces voluntary and involuntary muscular contractions in various parts of the body as well as a rise in pulse rate and blood pressure.

In addition to all the above signs of growing sexual excitement, most women also show a so-called sex flush, i.e., a red rash which begins in the stomach area and then spreads to the breasts and neck. This rash lasts through the orgasmic phase.

2. Plateau

The plateau phase is nothing more than the continuation of the excitement phase. The word "plateau" is meant to indicate that a certain even level of excitement has been reached which is then maintained for a while before orgasm occurs.

During this phase, there is only a slight increase in length and width of the inner two-thirds of the vagina. However, its outer one-third becomes congested with blood. As a result, this part of the vagina, which might have widened somewhat during the excitement phase, now narrows by about 33 percent. This congested and tightening outer third of the vagina has been named the "orgasmic platform" by Masters and Johnson.

While the major lips show no further changes during the plateau phase, the minor lips continue to darken in color, especially in women who have given birth. This marked color change is a sign that orgasm is approaching. Once a certain level of excitement has been reached, the clitoris retracts under the clitoral hood or foreskin, and thus becomes inaccessible to direct stimulation by the woman or her sexual partner. (In the past, it was not always understood that this retraction of the clitoris indicates an increase, not decrease, of sexual excitement.) The greater vestibular (Bartholin's) glands (which correspond to the bulbourethral [Cowper's] glands in the male) may secrete a small amount of fluid during the plateau phase or late in the excitement phase. Also, the uterus is pulled further upward into the abdomen and further increases in size.

The breasts also reach their greatest expansion during the plateau phase, and the sex flush, if indeed it should have occurred, may now become more intense and cover a wider area. Voluntary and involuntary muscular tension greatly increases throughout the body. The pulse rate and blood pressure rise, and breathing becomes faster.

3. Orgasm

Orgasm (Greek *orgasmos*: lustful excitement) is the sudden release of muscular and nervous tension at the climax of sexual excitement. The experience represents the most intense physical pleasure of which human beings are capable and is basically the same for females and males. An orgasm lasts only a few moments and is felt very much like a seizure or rather a series of convulsions which involve the whole body and soon lead to complete relaxation. In sexually mature males, orgasm is accompanied by the ejaculation of semen. Since women do not produce semen, they do not ejaculate. However, in all other respects the physiological processes are comparable in both sexes. (See also "The Male Sexual Response.")

While the experience of orgasm itself is essentially the same in men and women, the latter seem to be better equipped to have more than one orgasm within a short time. There are some rare cases of males who, particularly in their younger years, are capable of several orgasms in quick succession. However, this capacity is quite common in females.

There is one further difference: While the orgasmic pattern of males practically never varies, females may experience orgasm in a number of ways. In some women, orgasm is rather short and mild; in others, it is extended and violent. Even one and the same woman may find herself responding quite differently on different occasions. However, the basic physiological processes underlying these possible variations remain unchanged.

In females, orgasm begins with strong, rhythmic contractions of the outer one-third of the vagina, which Masters and Johnson call the orgasmic platform. These contractions, which may number from three to fifteen, first recur within less than a second, then, as they become weaker, at longer intervals. Almost at the same time, the uterus begins to contract. However, the uterine contractions are irregular. They start at the top, working their way down, not unlike the contractions during the first stage of labor. The sphincter muscles of the rectum may also contract a few times at the same intervals as the orgasmic platform. In general, there is great muscular tension, not only in the

entire pelvic area, but also in other parts of the body, such as the neck, arms, hands, legs, and feet. The pulse rate and blood pressure rise slightly even beyond the level reached during the plateau phase, and breathing is very fast. The intensity of all of these physical reactions depends, of course, on the degree and duration of sexual tension.

4. Resolution

After orgasm, the sex organs (and with them the whole body) need some time to return to their unexcited state. During this so-called resolution phase, the congestion in the outer one-third of the vagina (the orgasmic platform) disappears quickly. The major and minor lips again assume their former shape and size. The clitoris reemerges from under the clitoral hood. The uterus also shrinks back to its usual size, and, as it descends from its elevated position in the abdomen, the "tenting" or "ballooning" effect in the inner two-thirds of the vagina is eliminated. The sex flush mentioned earlier vanishes. The nipples of the breasts and the breasts themselves slowly return to their normal state. With the release of muscular tension, the pulse rate and blood pressure decrease, and breathing becomes normal again.

It should be noted at this point that, unlike men, many women do not seem to have a "refractory period," or at least it is not as obvious. In many cases continued or repeated stimulation can bring a woman to a second and third orgasm immediately following the first one. Indeed, many women are capable of having many orgasms in quick succession. Obviously, in this case, the resolution phase as described here does not begin until after the last of these orgasms.

There are still many people who believe that women lose their sexual responsiveness after menopause. Still others feel that older women should refrain from sexual intercourse for the sake of dignity or propriety. Fortunately, today such prejudices are fast disappearing as the sexual myths of former ages are replaced with modern scientific knowledge. Neither women nor men have to forego satisfying sexual relationships because of advancing age. The sexual response described above remains essentially the same. Naturally, older people lose some of their former strength, and many of their reactions become slower.

THE SEXUAL RESPONSE IN OLDER WOMEN

In a woman, there are also certain changes in the sex organs that affect her response. The most noticeable of these changes concerns the functioning of the vagina. Vaginal lubrication, which may appear within fifteen to thirty seconds in younger women, may now take several minutes to develop and be much less profuse. In addition, the vaginal walls become thinner and lose their former elasticity as a result of hormone deprivation. However, hormone replacement can usually improve the condition. Insufficient lubrication can be overcome through the use of an artificial lubricant.

Since the uterus begins to shrink after menopause, uterine elevation during sexual arousal gradually becomes less pronounced. As a result, there is now less of a "tenting" or "ballooning" effect in the inner two-thirds of the vagina. The contractions of orgasm are milder and fewer in number. The resolution phase is much shorter.

None of these possible physical changes have to prevent the enjoyment of sexual intercourse. Indeed, women who have been sexually active throughout their lives can expect to remain responsive well into their old age.

Reference and Recommended Reading

- The Boston Women's Health Book Collective. *Our Bodies, Ourselves*. 2d ed. New York: Simon & Schuster, 1976 (cloth); 1976 (paper).
- Brecher, Ruth and Edward, eds. *Analysis of Human Sexual Response*. New York: New American Library, 1974.
- Lehrman, Nat. *Masters and Johnson Explained*. Chicago: Playboy Press, 1971 (cloth); 1976 (paper).

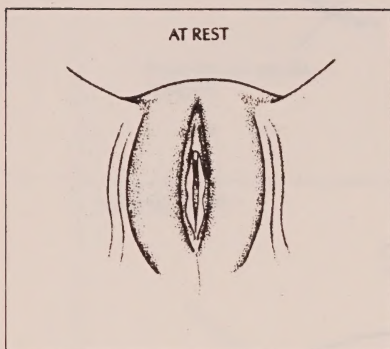
THE SEXUAL RESPONSE IN FEMALES

In modern times, the sexual response cycle was first analyzed and described as the "orgasmic formula" by Wilhelm Reich, who also proposed its division into four major phases: 1. mechanical tension, 2. bio-electric charge, 3. bio-electric discharge, and 4. mechanical relaxation. (W. Reich, *The Function of the Orgasm* [1927] 1942).

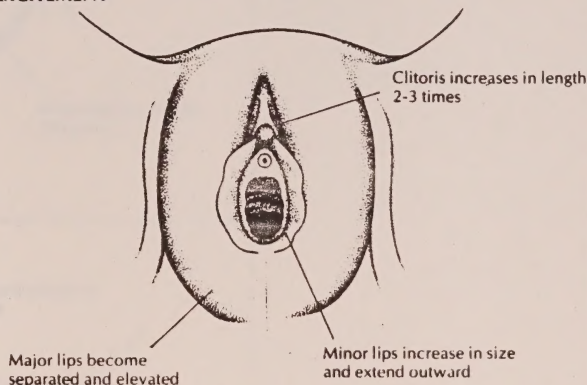
More recently, Masters and Johnson have relabeled these phases as 1. excitement, 2. plateau, 3. orgasm, and 4. resolution. In addition, they have introduced the concept of a fifth phase, the refractory period.

Shown here is the sexual response in the female sex organs as described by Masters and Johnson. It must be remembered, however, that the response actually involves the whole body. (For details see preceding text.)

CHANGES IN EXTERNAL SEX ORGANS



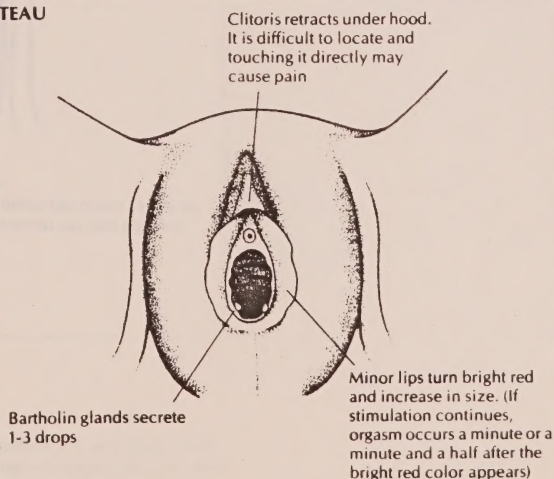
1. EXCITEMENT

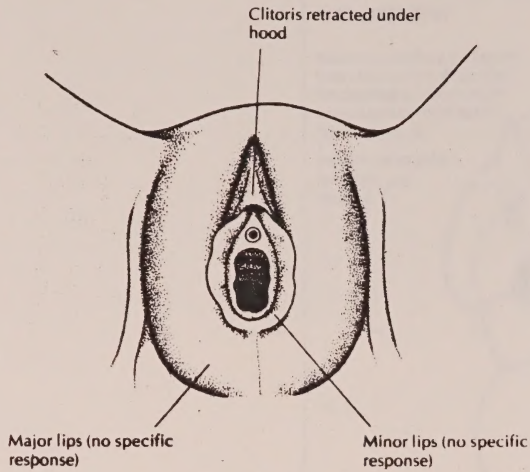
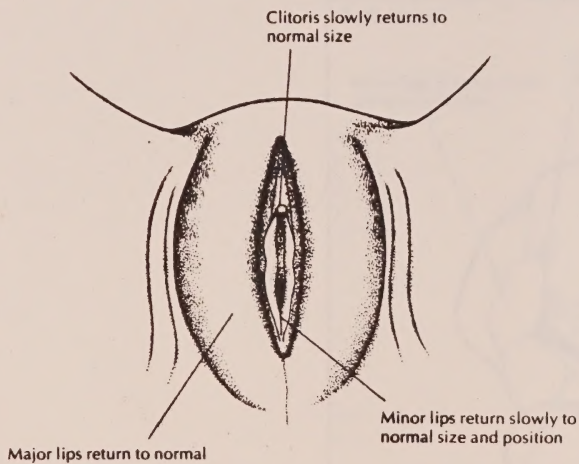


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2. PLATEAU



3. ORGASM**4. RESOLUTION****(5. REFRACTORY PERIOD)**

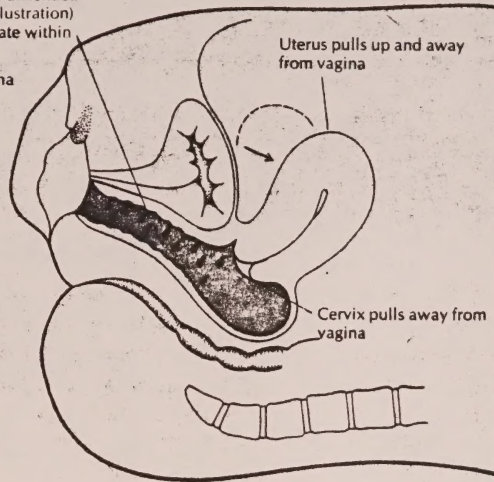
There is some evidence that females may also experience a so-called refractory period, i.e. a time after orgasm in which they do not respond to renewed sexual stimulation. However, this phenomenon is not always easily noticed, since many females are capable of several orgasms in quick succession.

CHANGES IN INTERNAL SEX ORGANS

1. EXCITEMENT

Vagina (actually a collapsed tube, but shown distended for purpose of illustration) begins to lubricate within 10-20 seconds

Inner $\frac{2}{3}$ of vagina lengthen and distend



2. PLATEAU

Minor lips increase in size and turn bright red

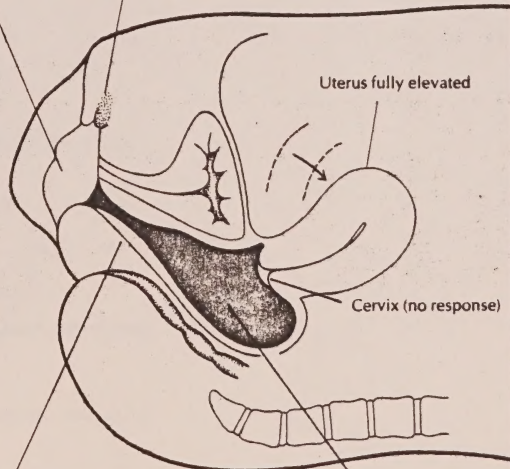
Clitoris retracted under hood

Uterus fully elevated

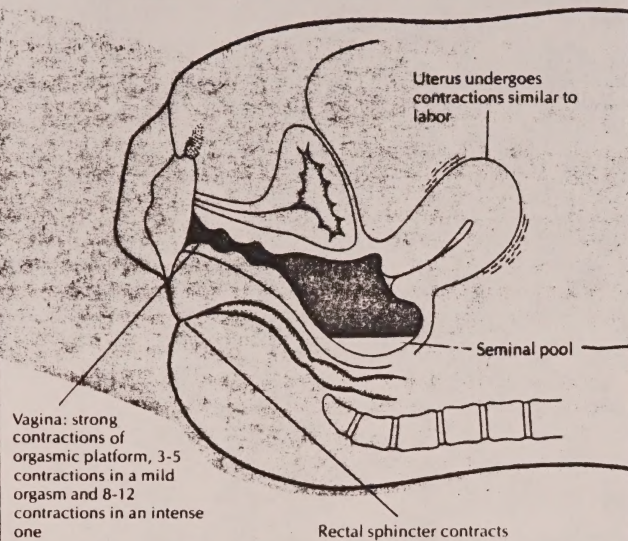
Cervix (no response)

Orgasmic platform—the vaginal entrance contracts to produce a grasping effect

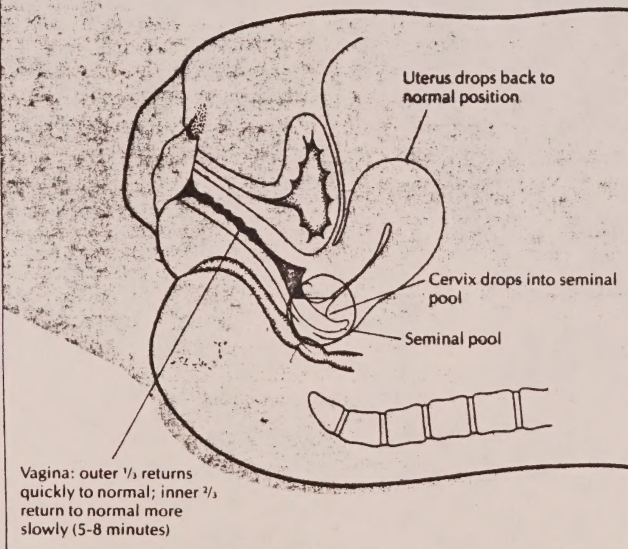
Vaginal barrel expands (tenting or ballooning effect)



3. ORGASM



4. RESOLUTION



(5. REFRACTORY PERIOD)

There is some evidence that females may also experience a so-called refractory period, i.e. a time after orgasm in which they do not respond to renewed sexual stimulation. However, this phenomenon is not always easily noticed, since many females are capable of several orgasms in quick succession.

The Prostate Gland

The prostate gland is a firm, round body about the size of a chestnut, and it lies directly below the bladder. It is traversed by the urethra as well as the two ejaculatory ducts described earlier. The prostate constantly produces secretions (Some of these are passed off with the urine. Others make up the greater portion of the semen)

In some older men, the prostate gland enlarges, causing pressure on the enclosed part of the urethra and thus making urination difficult. In these cases, the removal of the prostate by surgery may become necessary.

The Bulbourethral Glands (Cowper's Glands)

(Below the prostate gland, there are two small glands about pea size which during sexual excitement secrete a clear, alkaline fluid into the urethra.) Often a small drop of this fluid can be seen at the opening of the penis well in advance of an actual ejaculation. It is not entirely impossible for the drop to contain some stray sperm cells. (This could account for the rare cases of pregnancy without ejaculation of semen.)

The semen discharged in an ejaculation (usually somewhat less than a teaspoonful) is composed of sperm cells and secretions from the epididymides, the seminal vesicles, the prostate gland, and the bulbourethral (Cowper's) glands. (None of these fluids contains any harmful substances. People who swallow semen, whether by accident or on purpose, have no reason to fear any ill effects.) Semen is usually thick and greyish-white in color. However, at times it may also be thin and rather watery. The exact amount, consistency, and composition of semen depends on the frequency of ejaculations.

men: sperm cells
epididymis secretion
seminal vesicle secretion
prostate gland secretion
bulbourethral (Cowper's) secretion

4/9

THE MALE SEXUAL RESPONSE

Every healthy person is able to respond to sexual stimulation. While this response is never exactly the same in any two individuals, its basic physiological pattern is shared by all men and women.

Sexual activity produces many changes in the human body, such as an increase in pulse rate and blood pressure, the swelling of certain organs, muscular contractions, glandular secretions, and many other signs of mounting excitement until, eventually, the tension is released in a pleasurable, seizure-like reaction known as orgasm.

People have, of course, always been aware of these bodily changes. However, until rather recently their true nature and extent remained largely unknown. There simply were no objective scientific studies on the subject. Indeed, the very idea of observing and measuring sexual responses was considered preposterous. In the meantime, the situation has changed drastically. The pioneering work of scientists like Kinsey and his associates of the Institute for Sex Research in Bloomington, Indiana, and Masters and Johnson of the Reproductive Biology Research Foundation in St. Louis, Missouri, has provided us with fresh insights and exposed many traditional beliefs and assumptions as false. Today, there are many researchers all over the world who continue to add to our understanding of the human sexual response.

Human beings can be sexually aroused at nearly all times, in many different ways, and by a great variety of objects. For example, a man's excitement may be triggered at any hour of the day or night, by the sight or touch of certain persons or things, by certain smells or sounds, or simply by some thoughts, recollections, or fantasies. Since the possible sources of sexual stimulation are so numerous and varied, they are not easily listed or classified, and no such attempt is made in the present book. Nevertheless, it may be useful to cast at least a cursory glance at some of the more obvious stimuli that can produce sexual responses.

Of all the human senses, the sense of touch seems to be the one most often responsible for erotic arousal. A person becomes aware of being touched through nerve endings in the skin and some deeper tissues. Since some areas of the body surface contain many more of these nerve endings than others, they are also more sensitive to the touch and, as a result, they may be especially receptive to sexual stimulation. These particular regions have, therefore, also often been called erogenous zones (literally, love-producing zones, from the Greek *eros*: love and *genesthai*: to produce).

The best known erogenous zones are the glans of the penis in men and the clitoris and the minor lips in women, the area between the sex organs and the anus, the anus itself, the buttocks, the inner surfaces of the thighs, the breasts (especially the nipples), the neck, the mouth, and the ears. Touching, stroking, tickling, rubbing, slapping, kissing, or licking these areas can often create or increase sexual excitement. (However, this response is by no means automatic. A great deal depends on a person's previous conditioning and on the circumstances under which the stimulation occurs.) For instance, when a doctor touches a patient's erogenous zones in the course of a physical examination, there may be no sexual response at all. Neither is such a response likely in cases of rape. In short, psychological factors usually play a decisive role in tactile stimulation. (There are some exceptions to this rule, as in certain cases the body may produce a reflexive reaction to touch. For example, a man who suffers from a certain type of spinal cord injury can have an erection when his penis is fondled, although the stimulation may not register in his brain.)

Because of their different experiences, different individuals are likely to develop different degrees of sensitivity. Negative mental associations can prevent any sexual response to touch. In fact, there are people who want to be touched as little as possible even during sexual intercourse. On the other hand, pleasurable sexual encounters can develop a welcome sensitivity almost anywhere in the body and thus lead to the discovery of new erogenous zones. In the final analysis, people have to find out for themselves which parts of their own (or their partner's) bodies most readily respond to caresses.

Most people are well aware of the fact that they can become sexually aroused not only by persons or things they touch, but also by what they may see, hear, smell, or taste. The sight of a beautiful body, the sound of a musical voice, the smell of a perfume, the taste of certain foods or of a lover's glandular secretions can be powerful stimulants. (However, their effect depends entirely on mental associations.) A particular individual becomes excited by a particular sight, sound, smell or taste because he associates it in his mind with a previous pleasant sexual experience. (Unpleasant associations, on the other hand, produce a negative reaction. They can reduce or extinguish sexual excitement.)

It follows from these observations that there are no erotic sights, sounds, or smells as such. They only become so through certain erotic experiences. It is not surprising, therefore, that different times and cultures have felt attracted to very different ideals of beauty, or that a certain piece of music may appear stimulating to some but not to others. (Also see "The Development of Sexual Behavior.")

Human beings in general depend very much on psychological factors in their sexual responses, and many people become aroused by mental images alone. Indeed, there are some individuals who are able to reach orgasm simply by fantasizing about sexual matters. It seems, however, that erotic thoughts, fantasies, and anticipations have a more certain effect on males than on females. During sexual intercourse, most women reach orgasm only as a result of continuing physical stimulation. (See "The Female Sexual Response.")

It should perhaps also be mentioned that certain seemingly sexual responses can occur for entirely nonsexual reasons. For example, many men know that they may have erections when lifting heavy weights or when a full urinary bladder causes some physical irritation. There is also a rare patholog-

ical condition called priapism in which a man is unable to lose his erection. This disease can be quite painful and may, eventually, do serious damage to the penis.

Once a man has become fully aroused, he tends to seek release through some kind of sexual activity. The type of activity he chooses depends, of course, on the circumstances. However, no matter what his choice, the reactions of his body always follow the same pattern. In other words, from a physiological point of view it makes no difference whether the sexual response is brought about by solitary masturbation or any conceivable form of sexual intercourse. (See "Types of Sexual Activity.") Psychologically, the experience may very well feel quite different, but the basic bodily reactions remain unchanged.

One has to remember, however, that even the physiological reactions are never exactly identical in any two persons or even in the same person on different occasions. People are not machines built on the same assembly line. Any general description of the human sexual response can be only just that—general. The specific responses of a particular individual are bound to show some individual variation. (For example, it is very well possible for some men to experience orgasm and to ejaculate with a limp penis.) The following summary should, therefore, not be considered a norm or an ideal of physical response toward which everybody must strive. Its only purpose is to shed some light on a previously mysterious subject and to provide men and women with some elementary knowledge of certain bodily functions.

THE FOUR PHASES OF HUMAN SEXUAL RESPONSE

As described in a previous section, the anatomical difference between men and women is not very great. It is not surprising, therefore, that their sexual responses are also quite similar. There are some marked differences, but they are not decisive. (In fact, one may very well speak of a basic human sexual response and its male and female variations.)

During sexual activity, the human body undergoes a number of physiological changes which form a definite, typical pattern. In the simplest terms, this pattern can be described as a build up and release of tension. However, in an attempt to gain a greater understanding of the processes involved, various scientists have divided the sexual response into not only two but three or four different phases. One has to keep in mind, of course, that every individual human sexual experience is a continuous whole, and that all divisions into stages and phases are always artificial and somewhat arbitrary. Nevertheless, they can help us recognize and understand the many ways in which our bodies respond to sexual stimulation. The following description of the male sexual response is based on the four-phase division proposed by Masters and Johnson. Although there may very well be room for finer distinctions and a more sophisticated terminology in the future, the Masters and Johnson model is quite adequate for our present purposes. (For the application of this model to females, see "The Female Sexual Response.")

1. Excitement

Sexual excitement may mount rather unexpectedly and quickly, particularly in younger men, but it may also build up gradually over a longer period of time. In fact, some individuals deliberately distract themselves repeatedly, in order to prolong and savor their experience of becoming aroused. Especially in its early stages, sexual excitement can easily be reduced by some outside interference or by sudden anxieties or apprehensions. However, with increasing tension such negative influences become less and less effective. The ability for self-control is impaired, and the usual inhibitions are swept away.

The most obvious sign of sexual excitement in the male is the erection of his penis. The three spongy bodies inside of it (the two *corpora cavernosa* and the *corpus spongiosum*) become filled with blood and thus cause the penis to rise and stiffen. At the same time, the smooth muscles of the scrotum contract, its tissue thickens, and the testicles are pulled upward toward the abdomen by the contracting spermatic cords.

As sexual excitement increases, there is a corresponding increase in muscular tension. At the same time, the pulse rate and blood pressure rise. In addition to these symptoms, a number of men also experience what is known as a sex flush, i.e., a red rash that usually begins in the area of the lower abdomen and then spreads to the neck and face or even to the shoulders, arms, and thighs. The sex flush may start only late in the excitement phase and is more likely to appear in the plateau phase. In many cases, however, there is no sex flush at all.

This basic observation also applies to another possible phenomenon: the erection of the nipples. Not all males experience it. In some men, it may be brought about by a direct stimulation of the breasts. When nipple erection occurs, it usually appears toward the end of the excitement phase or during the plateau phase and then lasts through the other phases.

One other fact should be mentioned here: Sometimes a man may fail to achieve or maintain an erection of the penis, although he feels excited and is eager to have sexual intercourse. (Obviously, in this case he is also unable to proceed to the other phases of sexual response.) Such an occasional lack of erection may have many causes, but can usually be traced to particular circumstances in a specific situation. Both sexual partners should accept the incident with equanimity and perhaps turn to forms of lovemaking that do not require an erect penis. There is no cause for concern. However, if the same problem should occur frequently or even regularly, professional help may be advisable. (See "Sexual Inadequacy.")

2. Plateau

The plateau phase is actually nothing more than the continuation of the excitement phase. The word "plateau" is meant to indicate that a certain even level of excitement has been reached which is then maintained for a while before orgasm occurs. Once sexual excitement has reached this stage, the individual is no longer easily diverted, but becomes gradually oblivious to his surroundings. With increasing sexual stimulation, the entire body experiences an increase in muscular tension, both voluntary and involuntary. At the same time, the pulse rate and blood pressure continue to rise, and breathing becomes faster.

During the plateau phase, the now erect penis does not undergo any new major changes. However, the testicles swell noticeably and are pulled close to the abdomen. The bulbourethral (Cowper's) glands secrete a few drops of a clear liquid which may appear at the tip of the penis. (Such a drop may contain some stray sperm cells. This fact should be remembered by couples who want to avoid pregnancy. Also see "Contraception--Withdrawal.")

The sex flush mentioned earlier may now appear for the first time or, if it had been visible before, grow more obvious. Again, it should be remembered that not all men show a sex flush, and that some show it only occasionally. The same is true for the erection of the nipples. However, if the nipples should become erect during the plateau phase, they will remain so through the other phases.

3. Orgasm

Orgasm (Greek *orgasmos*: lustful excitement) is the sudden release of muscular and nervous tension at the climax of sexual excitement. The experience represents the most intense physical pleasure of which human beings are capable and is basically the same for males and females. (An orgasm lasts only a few seconds and is felt very much like a short seizure or rather a quick succession of convulsions which involve the whole body and soon lead to complete relaxation.) In sexually mature males, orgasm is accompanied by the ejaculation (Latin: throwing out) of semen. Since women do not produce semen, they do not ejaculate. However, in all other respects the physiological processes are comparable to those in males.

In males, orgasm begins with involuntary rhythmic contractions of the genital ducts and accessory organs (vasa deferentia, seminal vesicles, prostate gland), the urethra, the muscles at the base of the penis and finally the penis

itself. The first three or four forceful contractions recur within less than a second, then, as they become weaker, at longer intervals. As a result of these contractions, the accumulated semen is forced through the urethra to the outside where it emerges in several quick spurts. At times, it may be projected a considerable distance; at other times, it may flow out rather gently. The force of a particular ejaculation is not related to a man's strength or virility. The amount of semen ejaculated during one orgasm is usually about a teaspoonful. Repeated ejaculations within a short time produce less and less semen.

The contractions in the sex organs and the subsequent ejaculation of semen produce the most obvious signs of orgasm. However, it is important to remember that the whole body is involved. For example, the anal sphincter muscles contract at the same intervals as the sex organs mentioned above. In fact, there is great muscular tension throughout the body, breathing becomes very fast, and the pulse rate and blood pressure rise even higher than during the plateau phase. It is the sudden, convulsive release from this overall tension that constitutes orgasm. The ejaculation of semen is only incidental to this release.

3/1 { Orgasm and ejaculation are two different processes. While it is true that, in men, there can be no ejaculation without orgasm, there can very well be orgasm without ejaculation. The most obvious example is the orgasm of boys before puberty. Since their internal sex organs are not yet sufficiently developed to produce semen, there is nothing that could be ejaculated. Nevertheless, these boys can have orgasms.

There are also some adult men in whom ejaculation does not occur until a few seconds after orgasm, and for whom both experiences thus remain completely separated. Certain other men who are capable of several orgasms within a short time may, for a while, exhaust their supply of semen and thus stop ejaculating as they continue to have orgasms. It should be noted, however, that only very few men are capable of multiple orgasms, and usually only while they are young. Multiple orgasms are far more common among women.

9/3 Some men claim to experience orgasm without ejaculation while practicing a technique of sexual intercourse known as "karezza" or *coitus reservatus*. A man who uses karezza tries not to move his erect penis very much once it has entered the vagina. This procedure aims at a spiritual union of the sexual partners who are said to reach thereby a prolonged state of bliss with repeated orgasms. However, it rather seems that at least the men remain in the plateau phase which gives them adequate satisfaction. Their "orgasms," which they may very well experience as special climaxes of intercourse, are not identical with the physiological process discussed here.

1/1
retrograde
ejaculation

A special case is presented by a phenomenon known as retrograde ejaculation. In a few men, certain internal muscles operate in such a way that the semen is not ejaculated to the outside, but instead into the bladder from where it then later is passed off with the urine. From all external evidence these men do not seem to ejaculate at all. There are some men who claim to be able to achieve this particular muscular reaction voluntarily and use it as a means of contraception.

4. Resolution

After orgasm the sex organs (and with them the whole body) need a relatively short time to return to their former, unexcited state. The length of this so-called resolution phase is directly proportionate to that of the excitement phase. The most visible physiological change during this period is the loss of erection which proceeds in two stages. The major loss occurs immediately after ejaculation. However, the penis still retains some firmness which may persist for some time, especially if the excitement and plateau phases were extended. On the other hand, nonsexual activities or distractions can complete the loss of erection rather rapidly.

The sex flush mentioned earlier also disappears quickly. In contrast, the

erection of the nipples, if indeed it should have occurred, remains visible for some time. The muscular tension in the body subsides. Breathing, pulse rate, and blood pressure revert to normal. Some men perspire immediately after ejaculation, although even then this reaction usually remains restricted to the palms of their hands and the soles of their feet.

Finally, it should be noted here that immediately following orgasm males experience a so-called refractory period. During this period, which extends well into the resolution phase, the individual cannot respond to any additional or new sexual stimulation, i.e., he is incapable of having another erection and another orgasm. The refractory period may be very short in some individuals, especially while they are young, but it usually becomes longer with advancing age. There may also be such a refractory period in females, although many women can experience several orgasms in rapid succession.

Refractory

There are many people in our society who consider sexual activity a privilege of the young. Indeed, some of them cannot even conceive of older persons as sexual beings. However, such narrow-minded attitudes are in conflict with the biological facts.

Neither men nor women have to forego satisfying sexual relationships because of advancing age. The sexual response described above remains essentially the same. Obviously, older people lose some of their former physical strength, and many of their reactions become slower. For example, a man of sixty cannot run as far and as fast as he could in his twenties. This does not mean, however, that he cannot run at all. Indeed, if he has been practicing regularly he may very well be able to jog along better than certain younger men who lack such practice. The same is true for sexual activity. Men who have been sexually active all their lives can expect to continue sexual intercourse well into old age. Still, they as well as their partners should remember that, within the framework of the basic sexual response, certain minor changes have to be expected.

THE SEXUAL RESPONSE IN OLDER MEN

4/40

The most noticeable change concerns the excitement phase. Older men usually need a longer time to achieve an erection. Furthermore, the erection may no longer be as complete as before. However, there is no reason why this should, in any way, diminish the enjoyment of sexual intercourse. In fact, during the ensuing plateau phase an older man has a definite advantage over a younger man because he now can maintain his erection much longer. In later years, the urge to ejaculate becomes less pressing. As a result, older men gain greater control over the timing of their orgasms, and thus have a better chance of truly satisfying their partners.

Further differences in the sexual responses of older and younger men are the natural result of declining physical vigor. They do not have to affect the degree of sexual satisfaction. For example, just as the physiological responses during the other phases are no longer as pronounced as before, orgasm becomes less explosive and forceful. Ejaculations are somewhat weaker, and the subsequent loss of erection is immediate. In addition, the refractory period becomes rather extended, i.e., an older man needs a much longer time before he can again respond to sexual stimulation.

Reference and Recommended Reading

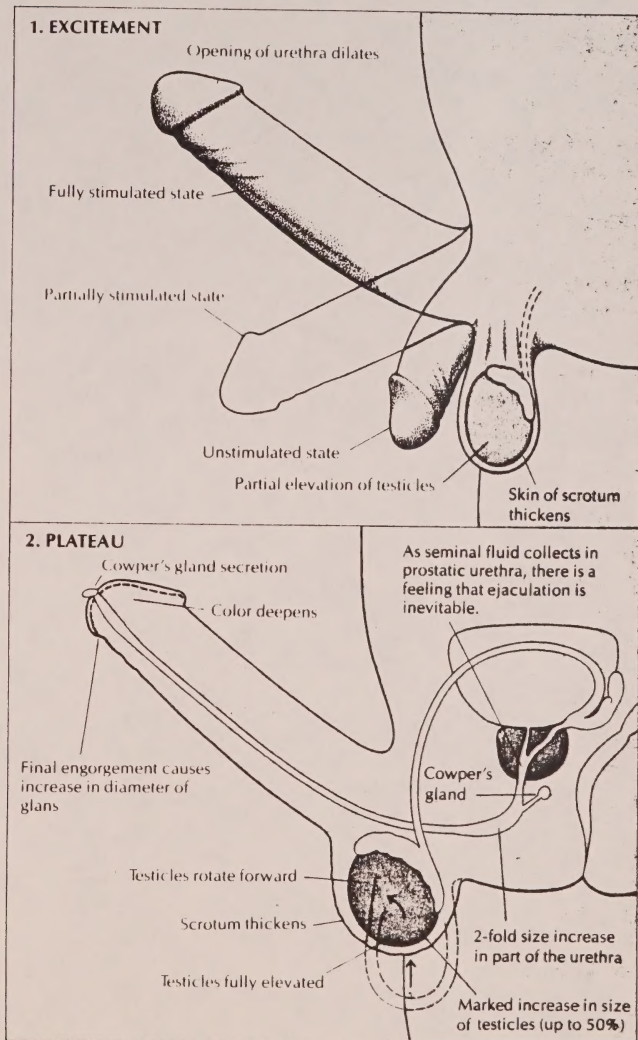
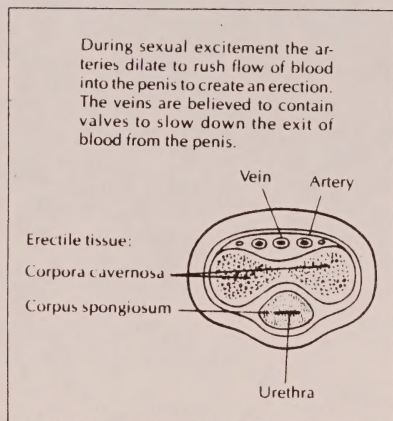
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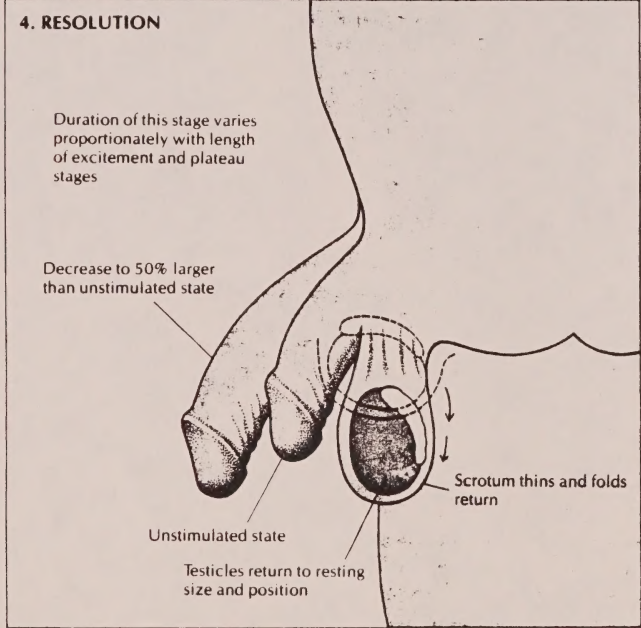
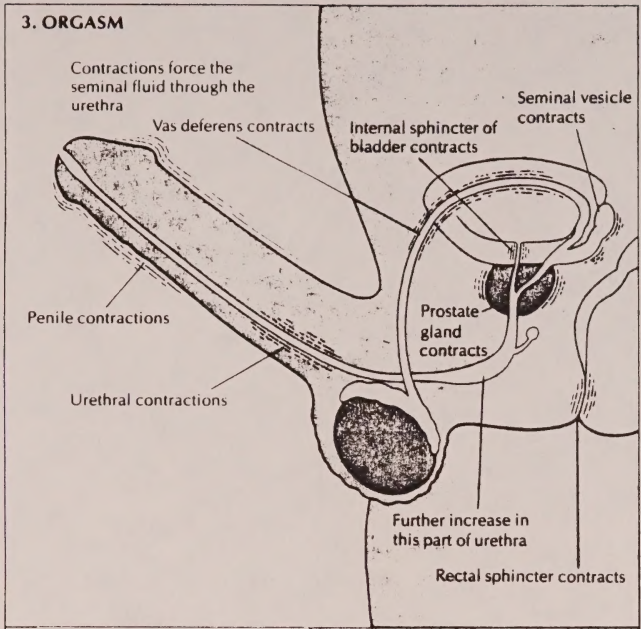
THE SEXUAL RESPONSE IN MALES

In modern times, the sexual response cycle was first analyzed and described as the "orgasmic formula" by Wilhelm Reich, who also proposed its division into four major phases: 1. mechanical tension, 2. bio-electric charge, 3. bio-electric discharge, and 4. mechanical relaxation. (W. Reich, *The Function of the Orgasm* [1927] 1942)

More recently, Masters and Johnson have relabeled these phases as 1. excitement, 2. plateau, 3. orgasm, and 4. resolution. In addition, they have introduced the concept of a fifth phase, the refractory period.

Shown here is the sexual response in the male sex organs as described by Masters and Johnson. It must be remembered, however, that the response actually involves the whole body. (For details see preceding text.)





(5. REFRACTORY PERIOD)
 After orgasm, there is a period in which males do not respond to new sexual stimulation. This so-called refractory period may be rather short in young males, but usually becomes longer with advancing age.

The sex-wellness profile: Counseling strategies

by Jackie V. Davison, PhD
San Francisco, CA

Integrating sexual medicine into clinical practice is the ideal goal for providing complete health-care, and more physicians are viewing sexual counseling as a necessary part of their medical responsibility in caring for the whole patient.

Complaining of "not feeling up to par, and my husband is upset because I'm so listless and jumpy lately," a woman consults her family physician for a check-up. Finding no physiologic disorders to explain her vague presenting complaints, the doctor might prescribe an anxiolytic.

This patient's comments about her "irritability," and how it upsets her spouse could have been a signal to the physician that her discomfort might be related to

sexual conflicts in her relationship.

The reluctance of family physicians in the past to inquire about a patient's sexual functioning, orientation, and conflicts is a well known fact. Many health care practitioners feel that if the patient doesn't verbalize any specific sexual complaints, why should he or she delve into it? Besides, the reasoning goes, sexual counseling is a time-consuming process, and one can always refer patients to "others who handle such matters." This attitude survives because most physicians have been taught to perceive human sexuality as a separate entity, isolated from overall physiologic health concerns. Questions about smoking and drinking habits will always be included in the history-taking interview, but how often is the patient asked if there are any feelings of dissatisfaction about his or her sexual experience?

Sexual counseling is often divorced from the whole health care profile. At the Institute for Advanced Study of Human Sexuality, we attempt to restructure this fragmented approach to sexual concerns by conducting workshops for physicians and other healthcare providers, to increase their awareness of how questioning patients about sexual lifestyle and providing therapeutic support, is as much a part of the medical examination as taking a blood pressure reading.

Situational vs. long-term complaints

The types of sexual problems we are focusing on here has to be labeled *situational* as opposed to long-standing psychosexual complaints or dysfunctions which may have a physiologic or hormonal etiology. Two common situational problems—lack of sexual desire, and getting and maintaining an erection—are complaints which in some instances, are founded on the patient's misconceptions about human sexuality and functioning. All of us are subjected to strong opinions and proclamations about sexual behavior, ranging from parental directives (i.e., *never* have intercourse during menstruation, oral-genital activity is obscene, only "weird" people masturbate), to the commercialized media versions which extol the experience of multiple orgasms for men as well as women as a necessary element for sexual satisfaction, and anything less indicates "failure."

These ideas have led people down a garden path strewn with disappointment and self-recriminations over their "inadequacies." Once a physician accepts the premise that sexual education should be part of his or her medical responsibility in caring for the *whole* patient, an atmosphere which encourages discussion of sexual concerns, myths and misconceptions, can be con-

Dr. Davison, a sexologist, is a member of the faculty in the Professional School at the Institute for Advanced Study of Human Sexuality in San Francisco, CA. In conjunction with John W. Money, PhD, she is also involved with sexual education and counseling at the Psychosocial Clinic at Johns Hopkins Hospital.

sciously created.

The P-LI-SS-IT model

Jack S. Annon, a sexologist, devised a conceptual model depicting the four levels of sexual therapeutic intervention, the first three involving strategies based on brief therapy options as opposed to the last level employing intensive therapeutic programs.

This model can be adapted as a practical guide for primary care physicians, and will help clarify each step necessary for successful counseling procedures within the office setting.

The four steps could be presented as follows:

P—permission to bring up the subject for discussion.

LI—limited information obtained from questioning patients, and the medical information or advice physicians provide.

SS—specific suggestions given to help patients overcome, cope, or diminish the degree of dissatisfaction in sexual functioning.

IT—intensive therapeutic intervention; hormonal, pharmacologic regimens in cases of venereal disease, possible referral and/or cooperative teamwork approach with sex therapist.

The first step requires getting patients to realize that human sexuality is a "permissible" topic for discussion with their physicians. Having leaflets, posters, and books prominently displayed in the office or examination room which provide information on a wide range of sexual concerns (from birth control to geriatric sexuality), indicates to the patient that the physician is willing to listen and advise him or her on sexual concerns. These overt cues reassure a shy or timid patient that the physician will respond favorably to any questions, and won't

brush sexual queries aside.

Let's use an example of how the P-LI-SS-IT model would work. Suppose a male patient comes in for a check-up, and during the interview or history-taking, notices the materials and literature on sexuality distributed within the setting. Picking up this cue, he senses that he has "permission" to include sexual concerns in his presenting complaints. When the doctor asks the question "Are you having any sexual problems, or do you feel dissatisfied with your sexual experiences?" this patient feels comfortable in bringing up the fact that his desire for sex has decreased recently, and his wife feels that he may have some problem: "Is it normal for me to react this way?"

Here, the physician takes the next step, which is obtaining information (LI). The approach could be in the form of gently probing questions to gather as much information within the limited time span of the interview: Has anything happened recently to change the relationship? Are you going through any personal crisis at work, or with other family members? The patient may indicate that there has been a change in the sexual requests of his wife—she's more "into" oral-genital sexual activity than ever before in their marriage—and he admits these demands "turn him off."

The physician is now in a position to provide information. He or she explains to the patient that his reaction and feeling "turned off" is not strange or immature: "In fact, it's normal to feel upset or anxious when confronted with some different sexual experience which you may have been taught was immoral or even 'sick.'" The physician should reassure the patient that this request from his wife is a natural phase of human sexuality which she is exploring.

At this point, to clarify this information, the practitioner can now make specific suggestions (SS) such as literature to read, which will help him explore his own attitudes toward certain kinds of sexual encounters.

Another reason for encouraging questions on sexuality, especially in cases similar to the one described, is because of the common misconception many patients have about getting their doctor to prescribe a tranquilizer, which will enable them to "pacify" their inhibitions. Some will turn to alcohol as a means of achieving this result. These myths have to be exploded by the physician's reassurances that being anxious is normal when encountering new or different sexual experiences. Patients should examine the origins of their attitudes about sex, and practitioners can indicate a willingness to provide guidance.

Drug use and sexual dysfunction

Even in these enlightened times, when topics on sexual impotence and frigidity are openly discussed by the media, and on prime time T.V., many individuals will not contact a sex therapist if they have a sexual disorder. The family physician is usually the first professional they will contact for help. In fact, the general practitioner may be the only one they will ever consult about sexual problems.

The belief that a great majority of impotency problems have a psychogenic etiology is fallacious. Recent studies investigating male impotency revealed a high correlation between this dysfunction and hormonal imbalances. Therefore, biochemical causes must be eliminated before physicians and therapists can safely assume that the dysfunction has a situational etiology.

The effects of licit and illicit drugs on human sexual function-

Cylert (pemoline)

DESCRIPTION: Cylert (pemoline) is a central nervous system stimulant. Pemoline is structurally dissimilar to the amphetamines and methylphenidate. It is an imidazolidine compound and is chemically identified as 2-amino-5-phenyl-7-mazepan-4-one. Pemoline is a white, tasteless, odorless powder; real weight molecular weight is 175.14; it is soluble in water, ether, and benzene; its solubility in 20% ethyl alcohol is 2.2 mg/ml. Cylert (pemoline) is supplied as tablets for oral administration.

CLINICAL PHARMACOLOGY: Cylert (pemoline) has a pharmacological activity similar to that of other known central nervous system stimulants, however, it has minimal sympathomimetic effects. Although studies indicate that pemoline may act as an amphetamine through dopaminergic mechanisms, the exact mechanism and site of action of the drug in man is not known.

There is neither specific evidence which clearly establishes the mechanism whereby Cylert produces its mental and behavioral effects in children nor conclusive evidence regarding how these effects relate to the condition of the central nervous system.

The serum half-life of pemoline is approximately 12 hours. Peak serum levels of the drug occur within 2 to 4 hours after ingestion of a single dose. Multiple dose studies in adults at several dose levels indicate that steady state is reached in approximately 2 to 3 days.

Metabolites of pemoline include pemoline, amphetamine, and mandelic acid, and several other polar compounds. Cylert is excreted primarily by the kidneys; approximately 75% of an oral dose is recovered in the urine within 24 hours. Approximately 43% of pemoline is excreted unchanged.

Cylert (pemoline) has a gradual onset of action. Using the recommended schedule of dosage, significant clinical benefit may not be evident until the third or fourth week of drug administration.

INDICATIONS: Cylert is indicated as an integral part of a total treatment program which typically includes other remedial measures (psychological, educational, social) for a stabilizing effect in children with a behavioral syndrome characterized by the following group of developmentally inappropriate symptoms: inattention, hyperactivity, short attention span, hyperactivity, impulsivity, and oppositionality. The diagnosis of this syndrome should not be made with readily apparent physical or emotional illness. The diagnosis of this syndrome should not be made with readily apparent physical or emotional illness.

Attention Deficit Disorder and Hyperkinetic Syndrome are among the terms being used to describe the above signs and symptoms. In the past, a variety of terms has been associated with these signs and symptoms including: Minimal Brain Dysfunction, Hyperkinetic Reaction of Childhood, Hyperkinetic Syndrome, Hyperactive Child Syndrome, Minimal Brain Damage, Minimal Cortical Dysfunction, and Minor Cortical Dysfunction.

CONTRAINDICATIONS: Cylert (pemoline) is contraindicated in patients with known hypersensitivity or idiosyncrasy to the drug. (See ADVERSE REACTIONS.)

WARNINGS: Cylert is not recommended for children less than 6 years of age since its safety and efficacy in this age group have not been established.

Clinical experience suggests that in psychotic children, administration of Cylert may exacerbate symptoms of behavior disturbance and thought disorder.

Data are inadequate to determine whether chronic administration of Cylert may be associated with growth retardation; therefore, growth should be monitored during treatment.

PRECAUTIONS: Drug treatment is not indicated in all cases of the behavioral syndrome characterized by moderate to severe distractibility, short attention span, hyperactivity, emotional lability and impulsivity. It should be considered only in light of the complete history and evaluation of the child. The decision to prescribe Cylert should depend on the physician's assessment of the character and severity of the child's symptoms and their appropriateness for his age. Prescriptions should not depend solely on the presence of one or more of the behavioral characteristics. When these symptoms are associated with acute stress reaction, treatment with Cylert is usually not indicated.

Long term effects of Cylert in children have not been well established.

Liver function tests should be performed prior to and periodically during therapy with Cylert. The drug should be discontinued if abnormalities are revealed and continued by follow-up tests. (See ADVERSE REACTIONS regarding reports of abnormal liver function tests and jaundice.)

Cylert should be administered with caution to patients with significantly impaired hepatic or renal function.

The interaction of Cylert with other drugs has not been studied in humans. Patients who are receiving Cylert concurrently with other drugs, especially drugs with CNS activity, should be monitored carefully.

Cylert failed to demonstrate a potential for self-administration in animals. However, the pharmacologic similarity of pemoline to other psychostimulants with known dependence liability suggests that psychological and/or physical dependence might also occur with Cylert. There have been isolated reports of transient psychotic symptoms occurring in adults following the long term use of excessive oral doses of pemoline. Cylert should be given with caution to emotionally unstable patients who may increase the dosage on their own initiative.

Usage during Pregnancy and Lactation: The safety of Cylert (pemoline) for use during pregnancy and lactation has not been established.

Studies in rats have shown an increased incidence of stillbirths and resorptions when pemoline was administered at a dose of 37.5 mg/kg/day. Perinatal survival of offspring was reduced at doses of 18.75 and 37.5 mg/kg/day.

ADVERSE REACTIONS: Insomnia is the most frequently reported side effect of Cylert; it usually occurs early in therapy, prior to an optimum therapeutic response. In the majority of cases, it is transient in nature, weight gain usually resumes within three to six months.

Stomach ache, skin rash, increased irritability, mild depression, nausea, dizziness, headache, drowsiness, and hallucinations have been reported.

Elevations of SGOT, SGPT, and serum LDH have occurred in patients taking Cylert usually after several months of therapy. These effects appear to be reversible upon withdrawal of the drug and are thought to be manifestations of a delayed hypersensitivity reaction. There have also been a few reports of jaundice occurring in patients taking Cylert; a causal relationship between the drug and this clinical finding has not been established.

The following CNS effects have been reported with the use of Cylert: dyskinetic movements of the tongue, lips, face and extremities, myasthenia, myasthenic eye movements, and convulsive seizures. A definite causal relationship between Cylert and these reactions has not been established.

Mild adverse reactions appearing early during the course of treatment with Cylert often remit with continuing therapy. If adverse reactions are of a significant or protracted nature, dosage should be reduced or the drug discontinued.

OVERDOSAGE: Signs and symptoms of acute Cylert overdosage may include agitation, restlessness, hallucinations, dyskinetic movements, and tachycardia. The treatment for an acute overdosage of pemoline is essentially the same as that for an overdosage of any CNS stimulant. Management is primarily symptomatic and may include induction of emesis or gastric lavage, sedation, and other appropriate supportive measures.

Results of studies in dogs indicate that extracorporeal hemodialysis may be useful in the management of Cylert overdosage; forced diuresis and peritoneal dialysis appear to be of little value.

DOSEAGE AND ADMINISTRATION: Cylert (pemoline) is administered as a single oral dose each morning. The recommended starting dose is 37.5 mg/day. This daily dose should be gradually increased by 18.75 mg at one week intervals until the desired clinical response is obtained. The effective daily dose for most patients will range from 36.75 to 75 mg. The maximum recommended daily dose of pemoline is 112.5 mg.

Clinical improvement with Cylert is gradual. Using the recommended schedule of dosage, significant benefit may not be evident until the third or fourth week of drug administration. Where possible, drug administration should be interrupted occasionally to determine if there is a recurrence of behavioral symptoms sufficient to require continued therapy.

ing is generating a great deal of interest in the fields of substance abuse and sexology. In the San Francisco area, the healthcare teams from the Haight-Ashbury Free Clinic and the Institute for Advanced Study of Human Sexuality are collaborating on a monograph for a volume on human sexuality which is being prepared for publication by the AMA this spring. The book will explore this relationship between sexual dysfunction and illicit and licit drugs, and the data so far seems to indicate that physicians should always include questions about what types of drugs the patient may be in the habit of using. The knowledge of such usage will help to narrow down possible etiologic explanations for complaints of sexual impotence or decreases in sexual desire. In a preliminary study, Dr. R. Kolodny, associated with Masters and Johnson, found that heavy marijuana use can affect fertility in males, and alcohol reduces male fertility as well as sexual potency. These controversial preliminary studies suggest that inquiries about substance patients may be taking as "recreational diversions" are essential.

The continuum of human sexuality

The bias many healthcare professionals may have in assuming that all patients are heterosexual. As more individuals choose and experiment with alternative lifestyles, physicians must discard this time-honored rule of "normalcy," and think of human sexual experiences as a continuum, running from celibacy all the way across to homosexuality. Practitioners should include questions in the interview about sexual orientation, since physical consequences associated with certain types of sexual activity (e.g., anal eroticism leading to colonic dysfunction) can

develop into serious health disorders if undetected. Frank discussions about these dangers is necessary, once the nature of the patient's sexual activity has been established.

So often the importance of genital hygiene is not even mentioned, and this basic information is overlooked by doctors because they think: "He/she is old enough to know how to keep clean." The prevalence of sexually transmitted diseases indicates that this knowledge is not as widespread as we in the health professions would like to believe. For all patients, heterosexual, homosexual, and bisexual, a reminder of the necessity of urinating prior to, and washing before and after sex, should be mandatory and automatic. Dentists constantly reinforce the idea of "brush and floss," and physicians should take this same attitude, reminding patients to "wash before and after."

Gay patients may be reluctant to talk with a "straight" doctor, fearing he or she will be seen as "different," or strange. Physicians can minimize this problem by having gay oriented literature, or other materials such as diplomas or certificates indicating expertise in sexual counseling displayed where patients can see them. This self-advertising helps to dispel the inhibitions or fears patients may have, and tells them alternative lifestyles are not going to "disturb" the physician.

Celibacy and masturbation

When patients answer queries about their sexual activity with an affirmation like, "I don't have any sex life," the inclination to drop the topic is very tempting for some practitioners. But it is important to pursue the questioning. If this patient is not sexually active, this knowledge can be very helpful in understanding why he

Counseling strategies in the clinical/office setting

- Create an atmosphere encouraging patients to talk about sexual concerns. Start a library of printed materials, posters, and literature on sexuality, and prominently display these as cues to patients that it is "permissible" to discuss this aspect of health care.
- Include questions about sexual activity and orientation when taking a history. For example, "Are you having any sexual problems, difficulties, or feelings of dissatisfaction with your sexual experiences?"
- Be sure to inquire about all illicit and licit drugs patients are in the habit of taking if they complain about sexual dysfunction or lack of sexual desire.
- Just as dentists constantly remind patients to "brush and floss," physicians should also make it a habit to reinforce the importance of genital hygiene to all patients.
- Avoid using the words "impotent" or "frigid" which tend to have negative connotations for patients. Instead, if the patient says, "Doctor, I'm worried about being impotent," rephrase such comments by saying, "What you mean is you're worried about not having an erection in certain sexual encounters, or when you would like to."
- If a male patient's complaint is the inability to get or maintain an erection, diagnostic testing for hormonal imbalances should be given to eliminate any possible biochemical etiology.
- If possible, have sexual aids such as vibrators, dildos, etc., to serve as educational materials. Many patients are relieved that a healthcare professional is willing to provide this type of information, being too embarrassed to go into a store and investigate themselves.

or she is complaining of anxiety attacks, headaches, etc., and the motivational forces behind requests for tranquilizers.

Following the P-LI-SS-IT model, the information that should be provided by the patient is why he or she is not sexually active. Perhaps the patient's spouse is ill and unable to satisfy sexual needs, or if elderly, the partner might be deceased. There are those individuals who have religious objections to masturbation, while others view it as a "perversion."

The information that is provided to the celibate patient should reinforce the concept of the continuum of human sexuality, which includes all forms of sexual activity, masturbation being one option which is an acceptable form of expression. What can be of great assistance in counseling such patients is having an assortment of sexual aids and devices such as vibrators and dildos, which serve as educational materials. Many people are too embarrassed to

walk into a store and ask to see these devices, so it can be a relief to have a health care professional give them the opportunity to learn about sexual aids.

Positive attitudes and vocabulary

We are so accustomed to saying, "Well, I understand that you feel your problem is impotency." The word *impotency* has very negative connotations for patients, and the same holds true for *frigidity*. Negative sexual descriptions should be restated as "What you are really saying is you've been experiencing less sexual desire," or "You mean you're not having an erection in certain sexual encounters or when you would like to."

In some cases, the myth that "I've got to be able to give my all or she'll think I'm inadequate" is so strong that it gets in the way of enjoying "foreplay," or whole-body pleasuring. The physician can provide information and suggestions (LI and SS) to combat the

misconception that every sexual interaction must have coitus as the major goal. Human sexuality is a multifaceted dimension, of which intercourse is only one aspect. Masters and Johnson's recent study published in the volume *Homosexuality in Perspective* showed that many homosexuals have a repertoire of sexual activities not geared toward a goal of genital orgasm. Physicians can suggest experimenting with different sexual techniques, de-emphasizing this goal-oriented behavior. Healthcare providers can be very effective in counseling patients to break away from the myth that whole-body pleasuring is only an "incidental" aspect of sexual activity.

The myth of premature ejaculation

Classifying premature ejaculation as a sexual problem is considered by some sexologists to be inaccurate. Patients may perceive it to be a problem if the narrow view of sexual experience, i.e., goal-oriented, ending in coitus is accepted by the male. A man may ejaculate immediately upon entering the vagina, and the physician should inform him that this is not an earth-shattering disaster. He should be encouraged to continue to engage in pleasuring with his partner, and even though he may or may not have another erection, he can bring his partner to orgasm with non-coital techniques.

Self-hypnosis can be suggested by the physician, if anxiety about premature ejaculation is overwhelming the patient and interfering with his sexual activity. As a means of controlling, to some degree, being aroused too fast or too slow, these techniques can be helpful to induce relaxation, and focus concentration. The ideal of experiencing a sexual climax at the same time has created a great

deal of psychological damage, since this may or may not happen every time. Physicians can suggest using a vibrator as part of love-play together, as an aid to establishing sexual gratification for his or her partner if the problem is based on different rates of climax.

The physician's attitude

The media has reported cases of female patients who accuse their doctors of seducing them, or making improper suggestions. The idea that a patient may think that this is the purpose behind questions about their sexual lifestyle and activity creates a negative attitude in the medical profession towards initiating sexual counseling.

To head off any misconceptions patients may have, the practitioner should outline the implicit contract that exists between healthcare provider and patient: "I'm responsible for your physical and mental well being, and in turn, you must help me to fulfill my responsibilities by providing me with information relevant to your health care. This is why I'm going to ask you about all aspects of your lifestyle, including your sexual activity." The explicit verbalization of the purpose for questioning helps the patient realize that his or her sexual functioning and well-being is within the health professional's sphere of interest. It also has another benefit: the patient receives the message that his or her practitioner is available to provide information and specific advice if and when a sexual concern arises.

Future trends in sexual medicine

As current research demonstrates a strong link between sexual dysfunctions and hormonal and biochemical imbalances, the dominant psychogenic theories are

waning. This knowledge may create an increased need for sexologists and physicians to work in a coordinated healthcare team effort, treating the physiologic as well as the emotional aspects of the patient's sexual functioning.

John Money, PhD, the well-known psychoendocrinologist at Johns Hopkins University, states that to enhance the quality of overall healthcare, the ideal goal would be the fusion of sexual and clinical medicine. As a result of increased sexual activity among teenagers and the liberated attitudes which are becoming the hallmark of our society, physicians are more involved with the sexual concerns and lifestyles of patients, vis-a-vis contraception, and treating sexually transmitted diseases (STD). Prevention of STD is one area that sexual medicine is concerned with, and recent controversial studies have suggested the administration of antibiotics on a regular maintenance basis (similar to the approach employed for the control of acne) as a possible prophylactic against STD. Hopefully, the field of sexual medicine will develop over the coming years with further research in the area of prevention of STD, as well as becoming an integral part of the field of general medicine. ■

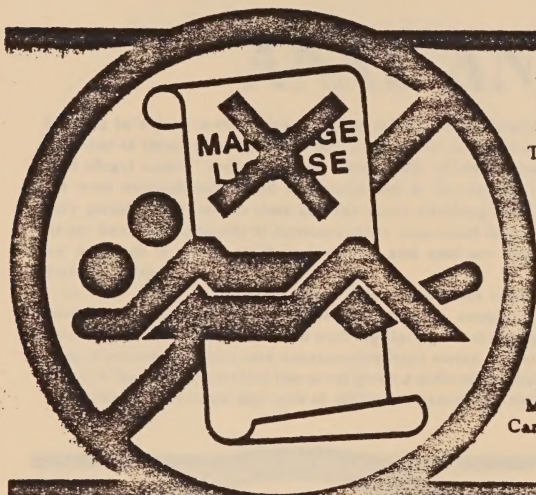
Recommended reading

- Handbook of Sexology*, Vol. 1-5, edited by John Money, PhD, and Herman Musaph, MD, PhD. Elsevier North Holland, Inc., New York, 1978.
- Male Sexuality*, by Bernard Zilbergeld, PhD. Little, Brown and Co., Boston, MA, 1978.
- Human Sexuality: A Comparative and Developmental Perspective*, edited by Herant A. Katchadourian, MD, University of California Press, Berkeley, CA, 1979.
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- The Gay Health Guide*, by Robert L. Rowan, MD, and Paul J. Gillette, PhD. Little, Brown and Co., Boston, MA, 1978.
- The Joy of Sex*, edited by Alex Comfort, PhD. Simon and Schuster, New York, NY, 1972.
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SEX LAWS of AMERICA

If your wife gives you a blowjob in Louisiana, she risks spending five years in the slammer. But if you catch her screwing the milkman in the missionary position, you can't do a damn thing about it in that same state—*legally*, that is. Confused? So are most people about the sex laws that govern our lives throughout this country. That's why HUSTLER is providing you with this state-by-state, blow-by-blow guide to what's legal and what's not.*

WARNING: This is not an invitation to have sex with a 15-year-old in Arkansas—even though it is apparently legal. Courts within a state might interpret a law differently. City or county ordinances might prohibit sexual acts not dealt with by state law. On the other hand, some laws listed are probably unconstitutional and wouldn't stand up in court. Check with a legal adviser before attempting any activity that could put you afoul of the law.



PREMARITAL SEX

The disturbing increase in the divorce rate, as well as economic and social factors, have led more and more couples to "try out" marriage by living together as man and wife without the protection of a marriage license. Legally speaking, that's called *cohabitation*. When a couple, whether they live together or not, has sex without the legal permission of that same license, that's called *fornication*. These two acts, which are commonly practiced by an enormous segment of American society, are still considered crimes in a great many states. You should be aware that unmarried couples engaging in sexual intercourse can be prosecuted under cohabitation and/or fornication laws in Alabama, Arizona, Florida, Georgia, Idaho, Illinois, Massachusetts, Michigan (a penalty of up to four years in prison!), Minnesota, Mississippi, New Mexico, North Carolina, Rhode Island, South Carolina, Tennessee, Utah, Virginia, West Virginia and Wisconsin.

ADULTERY

If you're going to cheat on your wife, you're better off if you do it in Minnesota. That's the state where *married men* (and only married men) can't be prosecuted for adultery. If a single girl wants to fool around with some other woman's hubby, her best shot is in Michigan. That state doesn't prosecute *unmarried women* for adultery. Whatever your situation might be, don't commit adultery in Alabama, Arizona, Connecticut, Florida, Georgia, Idaho, Illinois, Kansas, Maryland, Massachusetts, Mississippi, Nebraska, New Hampshire, New York, North Carolina, North Dakota, Oklahoma, Rhode Island, South Carolina, Utah, Vermont, Virginia, West Virginia and Wisconsin (up to two years in prison and \$10,000 fine). In most of these states, anyone can file a complaint, from a nosy neighbor to an irate mother-in-law. But in Michigan and Oklahoma only the spouse is allowed to initiate legal action.



*Laws are listed based on the most recent available information. All laws are subject to change.

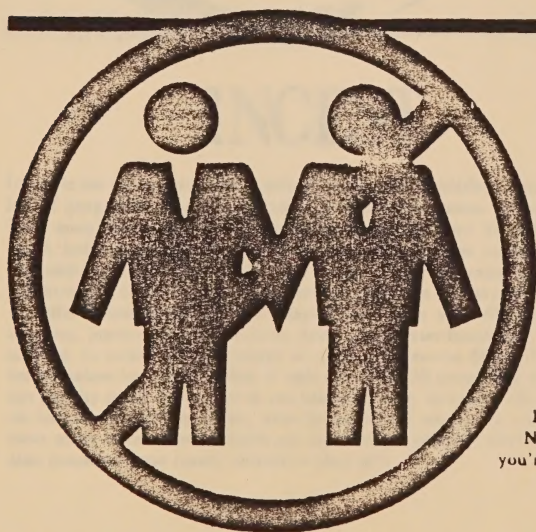


ANAL AND ORAL SEX

Sex can be a pain in the ass or a tongue twister. But it better not be either of those in states where oral and/or anal sex are considered illegal under "sodomy" laws. This group of laws is among the most misunderstood and misinterpreted in the nation. They vary greatly from state to state and can cover anything from bestiality (sex with animals) to homosexuality (discussed below). So for purposes of clarity we'll stick to oral and anal sex between heterosexuals.

In 1965 the U.S. Supreme Court ruled that states could not prohibit the use of contraceptives by married couples, thus throwing all state laws concerned with regulating the sexual practices of married couples into questionable legal status. Nevertheless, the Supreme Court still has never given a definitive ruling on the rights of a husband and wife to perform whatever sexual acts

they wish in the privacy of their own bedroom. And as ridiculous as it may seem, acts of oral and anal sex are still punishable crimes when committed by married couples or others in the states of **Arizona**, **Florida**, **Georgia** (one to 20 years), **Idaho** (a mandatory sentence of five years!), **Louisiana**, **Maryland** (where anal can get you ten years, and the combination of anal and oral will cost an additional \$1,000), **Michigan**, **Minnesota**, **North Carolina**, **Oklahoma**, **Tennessee**, **Utah** and **Virginia**. Unmarried couples are "singled" out for prosecution in **Alabama**, **Rhode Island** (seven years, minimum mandatory penalty) and **Wisconsin**, where only married couples can experiment freely, without fear of imprisonment or fine. In **South Carolina** and **Mississippi** it's okay to use your tongue, but rear entry can get you up to ten years behind bars.



HOMOSEXUALITY

Laws prohibiting homosexuality could be the most hotly contested issue of this decade. Organized lobbying by gay organizations and expensive legal battles are swinging state laws in favor of legalized homosexuality. In August of this year the **Texas** "homosexual conduct" law was struck down, giving gays as much right to sexual privacy as any heterosexual husband and wife. Still, there are 24 states in which sex between members of the same sex is against the law. As a matter of fact, in many of these states it's breaking the law just to *solicit* a homosexual act in public. In addition to the states listed in our Anal and Oral Sex section above, there are states that have laws aimed strictly at homosexuals. These are **Arkansas**, **Kansas**, **Kentucky**, **Missouri** (ten years to life!), **Montana** and **Nevada** (mandatory one-year sentence). In these parts of the country, if you're not careful at gay bars, you could end up *behind* bars.

SEX WITH MINORS

Sex with minors is *statutory rape*. Once a young person is "legal," it doesn't matter how old her or his sex partner is, but what's "legal" is quite interesting. Women in **California, Connecticut, New York and Oklahoma** can have sex with a boy of any age. It is legal for males and females 14 or over to have sex in **Arkansas, Hawaii, Maryland and Pennsylvania**. Sex with a nonvirginal female 16 or over is fine in **Oklahoma**. (How do they tell if a deflowered minor was a virgin?) Sex with any 16-year-old (or older) is okay in **Alaska, Connecticut, Delaware, District of Columbia, Indiana, Iowa, Kansas, Kentucky, Maine, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, North Dakota, Ohio, South Dakota, Vermont, Washington and Wyoming**. In **Texas** you can have sex with anyone (of either sex), if you prove the person is promiscuous. Remember, *adultery* and non-statutory-rape laws still apply.

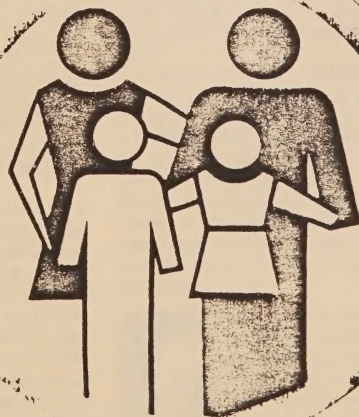


PROSTITUTION

Many guys would argue there's a fine line between a date who needs an expensive meal at a fancy restaurant before she'll get into bed and a prostitute. But somehow, gold diggers have managed to stay on the right side of the law, and hookers haven't. While prostitution is known as the world's oldest profession, vice-squad police work is probably the second oldest. And although pay-for-play is illegal almost everywhere in America, whether in massage parlors, bath-houses or on the street, one state allows its counties to decide for themselves if the activity is legal or not. What other state would take that gamble but **Nevada**. In those Nevada counties that let prostitutes ply their trade, the hookers must submit to photo and fingerprint identification, plus keep a weekly updated medical report on file with the police. If the girls meet these requirements, they're issued a work card and may obtain payment. In all other states, prostitution is a crime.

INCEST

Incest is the one sex act that is almost universally forbidden, regardless of geographic or social boundaries. Although it seems to have been more acceptable in Biblical times (Abraham and his wife Sarah had the same father), sex between close relatives today is shunned as not only immoral but also as psychologically unhealthy. Furthermore, children born from incestual couplings are very likely to suffer serious birth defects. Despite this, there are still a few societies, particularly in southern Asia, where inter-family sex is allowed. Is incest legal anywhere in America? Yes—in **Ohio**. This eternal taboo has found shelter in only one of the 50 states. The average penalty in the U.S. is five to ten years in prison. But since Ohio has no statutes forbidding incest, even brothers and sisters can unite. In most other states if two persons are too closely related to marry, they're also considered too closely related to have sex.



An Appetite For Wholeness

Living with our sexuality. by Richard Rohr

Let's begin the second part of our reflections on human sexuality by making a necessary distinction between sexuality and genitality. Most people use the first word to apply to both, and thus create a blanket and almost useless kind of language that serves only to perpetuate myths and non-communication.

By sexuality, we mean that essential and all-pervasive complementarity between persons, and in a certain sense, between all living things. Life is attracted to life. Beauty is attracted to both beauty and brokenness—which is a good description of all that lives.

Life is fragmented and finite and yet part of a larger and attractive whole. We long to be one with this wholeness. We seem to need to give ourselves to the other, or at least, we are fascinated or attracted by it. One need only observe people in an airport, or on the street, or reading gossip or romance magazines, or listen to much of human conversation to know that people are energized and excited by other people.

This is sexuality. It is our energy for life and for communication. Without it, we would settle for a cold and metallic kind of life; all would be trapped in each one's own inner world with no need to reach out, no desire to care. The power of

bonding, linkage, and compassion would be gone from the earth. At its core, therefore, sexuality is a constant expression of the Spirit.

God seemingly had to take all sorts of risks in order that we would not miss the one thing necessary: we had to be called and even driven out of ourselves by an almost insatiable appetite so that we could never presume that we were self-sufficient. It is so important that we know that we are incomplete, needy, and essentially social that God had to create a life-force within us that would not be silenced—not until 10 minutes

Second of a two-part series

after we are dead, they told us as novices! All this tells me that something very important is happening here, and it makes me glad that I am sexual—both attracting (I hope!) and endlessly attracted.

The very word comes from the Latin verb *secare*, meaning to cut or to divide. It reveals that primitive sense that something is separated here, and very likely longing to be reunited. But it is a reunion based on differentiation and complementarity. That is the power and energy of sexuality. It is the power of the opposite and the energy of a certain kind of opposition. Sexual attraction is a full continuum with the ultimate polarities being called masculine and feminine.

All of my experience as teacher, as counselor, as man, as a visitor to innumerable cultures, as well as my know-

ledge of history, tells me that men and women are obviously different. I agree that culture has taught all of us; and I do not have the skill to debate the eternal question between the influences of genes and environment. But if we are the same emotionally, psychologically, or spiritually, one would think it would have shown itself in at least one age or culture. To be sure, we have trained and exaggerated some of the differences (usually to the advantage of the male), but let's hope that we will not lose the powerful complementary energy that is present in male-female sexuality for the sake of some doctrinaire philosophy of unisexuality.

It is our defined and affirmed identities as opposites that makes for full creativity in sexuality. I suspect that is why God chose such an enacted encounter of opposition to be the focus for the continuation of all human, animal, and plant life. Sexuality is revealing something at the very heart of reality. It cherishes tension and builds on tension; but sexual union is always opposition overcome.

Genitality is a specific expression of our sexual selves. It does not cherish tension, but instead seeks release from tension. And that puts genitality in an entirely different situation. It cannot be treated the same as sexuality, but at the same time will never be understood unless we have first been accepted as and have grown as



sexual men and women.

Genitality is that strictly biological and anatomical complementarity associated with the sexual organs and with the primary sexual characteristics. By definition we are dealing with a "part," but a part that is so hormonally and psychologically triggered that it is the literal preoccupation of much of the human race.)

The genital, or the preoccupation with results, has kept many people from the much deeper process of communication and caring that gives us such profound joy. They have pandered to their exclusively genital, visual, or physical fascinations and find that they are almost incapable of full human relationship and affection. Simply put, human beings cannot be oriented toward their own pleasure and immediate gratification and communicate bonding love to another person at the same time.

Many people do not know simply how to enjoy or play or give pleasure to another. I cannot imagine what these people are going to do in heaven. It is not that God will exclude them from the communion of saints; it is just that many will be bored and unprepared for the leisure and playfulness of eternal love.

True and observed sexual encounter has much to teach us about spirituality. It is a school of growth and conversion, and not just the proverbial garden of forbidden delights. Maybe that is why a lot of people avoid full sexuality and remain just genital. Genitality is the

ritual. Sexual intimacy is the reality.

We would be naive, however, if we denied that there is an almost mystical aura that surrounds the shapes and images of the human body. One need only observe the fertility rites, the phallic stones, the painted nudes since time immemorial. I am sure that we are dealing with images and archetypes so deeply rooted in the human psyche that we can never truly dismiss or deny them. Even religions and cultures, with all their warnings and taboos, only disguise and sometimes sublimate the power of these sexual images.

Perhaps our biggest shortcoming in the area of Christian sexual mores is that we have failed to realize that all love is dangerous. Love is very threatening to our existing worldview and our present ego boundaries. Yet love is better than any of the other alternatives. It is a risk that we must take to be human, and according to John "anyone who fails to love can never know God" (1 John 4:8).

The risk, fear, and discipline involved in loving rightly, I believe, cause people to use religion to avoid the tremendous amount of darkness and suffering that goes into the mature development of any human relationship. It is easier to simply quote the appropriate chapter and verse, or the cultural teaching, than to deal with the self and the potential beloved at my doorstep.

In all honesty, the Scripture scholar is surprised to find how little direct teaching Jesus gives us on sexual morality. It is obviously not his main concern; that is reserved for the proclamation of the kingdom of God and the call to forgiveness and reconciliation. This does not mean that sexual morality is unimportant, but that Jesus seems to feel that sexual practice will take care of itself if these primary teachings are deeply received. They too are concerned with the creative overcoming of opposition.

I believe that there are two basic texts in the Gospels that teach us Jesus' positive understanding of "purity."

The lamp of the body is the eye. It follows that if your eye is sound, your whole body will be filled with light. But if your eye is diseased, your whole body will be all darkness. If then, the light inside you is darkness, what darkness that will be.

(Matthew 6:22-23)

Here Jesus tells us that it is all a matter of seeing. It is possible to have "light" inside of us that is not really light, answers that are not really wisdom. And Jesus comes not so much to fill our minds with the right answers as to open our minds so that we can see for ourselves.

The Christian virtue of purity is the ability to see as God sees. It is the long suffering path toward seeing the truth, toward the vision of the whole. Impurity, therefore, is the partial vision.

Impurity is to be satisfied with lies. It is to define ourselves as merely material and to limit ourselves to merely external observation.

Jesus here gives us responsibility for who we are and what we are becoming. We can educate our eyes to see what is really there, what is fully there. That will be a lamp, a light to illumine the "whole body."

The second basic text in Jesus' sexual teaching follows from the first:

You have learnt how it was said: You must not commit adultery. But I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in his heart. If your right eye should cause you to sin, tear it out and throw it away; for it will do you less harm to lose one part of you than to have your whole body thrown into hell. And if your right hand should cause you to sin, cut it off and throw it away; for it will do you less harm to lose one part of you than to have your whole body go to hell.

(Matthew 5:27-30)

Again, we see Jesus' emphasis on the eye and the way that we see one another. The real import of this passage from his inaugural sermon is not that he is trying to teach us the immorality of sexual thoughts and desires; he is telling us that we should not try to separate what cannot be separated. We are a history. We are one, we are whole, we are body, mind, spirit. We are a truth. We are a story. We must put the chapters together and read ourselves as a whole.

Purity is always wholistic. Impurity is invariably fragmented. Goodness holds opposites together in the same place. Evil always divides—and, in that, is conquered. Purity always integrates, putting eye, and heart, and body together. Impurity separates and pretends that I am just body, or I am just this moment, or I am just need. And sometimes, with equal ignorance, it pretends that I am just spirit.

Jesus says that if any part of yourself is keeping you from being your full self, then you must cast off the false self at all costs. All must be confessed and integrated.

"Every thought is our prisoner, captured to be brought into obedience to Christ" (2 Corinthians 10:5). This does not mean that we change the thoughts, or deny the thoughts, or disguise the thoughts, or repress the thoughts. It means that we situate them in the context of everything else. We refuse to believe their lies. We refuse to idolize them or trust their overstated promises.

But we do listen to them, their roots, their sources, their many-colored motivations. We enjoy their life-energy, their power for good, and we recognize their deceptions and power for death. In that creative dialogue and tension, human passion is born and warm affection is

kindled. Such is the true and profound sexualness that God is creating in us. Without such tension, we have only momentary orgasm and passing flirtations.

When the seemingly bodily action recognizes that it is also mind, spirit, past, and future, when it respects its physical self, without letting the body become a tyrant or dictator, then our sexual behavior is life-giving and obedient to the Maker. An action is evil or immoral when it is falsely centered and isolated from the rest of our lives. When an action is not integrated, then it is literally disintegrating of the person that God is creating. When we isolate parts of ourselves from one another, when we make use of our bodies for reasons other than the communication of truth, we are lessened and corrupted.

Without going into it at great length here, since it would make for an entire treatise on law and morality, we might just say that the traditional Christian ethic on sexual morality is in great part an accurate reflection of what is usually good and usually evil. It did not hang around this long merely through the efforts of moralistic clerics, but very likely because it represents the recurring experience of cultures and centuries as to what has created life and what has created death.

At the same time, the "law" is severely limited in its ability to lead us to all truth. That, as we know, is the work of the Spirit (John 16:13). Many have followed the law and never known love. Many have kept the law perfectly—and all for what? This most subtle link between Spirit and law is the crux of much of Jesus' teaching and the issue that brings Paul to such exhortation in both Romans and Galatians.

We have the wisdom and the experience in the Judeo-Christian tradition to fashion a positive morality, a morality that cuts a clean path between the rationalized libertinism of the modern age and the prudish guilts of the past. There is a way for the law to serve the Spirit. But there is absolutely no way that any guidelines will be workable apart from the Spirit of God working within us.

Moral sexuality might well be described as an "emotional sincerity" that shows itself in truthful relationships. It is a combination of sensitivity, responsibility, communication, constancy, and honesty in the ways that we share our lives and bodies with one another. We can tell truths with our bodies, and we can tell lies with them. Sexual relationships apart from personal responsibility for one another's larger lives is rightly called using another person.

The marriage promises must be held sacred if human words and intentions

are to have any value. The indissolubility of this bond and promise must always remain the ideal and all-pervasive goal: "They are no longer two, but one body. What God has united, man must not divide" (Mark 10:9). Looks, and thoughts, and desires must be subjected to this larger picture of truth. Otherwise they enslave us and make caring relationships impossible, trapping us in the vice of lust.

Nothing the world has to offer: the sensual body, the lustful eye, the life of empty show, could ever come from the Father, but only from the world; and the world with all that it craves for is coming to an end, but anyone who does the will of God remains forever.

(1 John 2:16-17)

As always the Word of God retains its truly idol-crashing character. First, it tells us that we are created in the image of God as male and female, and that this blessing allows us to be fruitful and to fill the earth (Genesis 1:27-28). Our sexual humanity is affirmed and identifies us with the very creativity of God.

But our sexuality remains gift only if we recognize its inherent tendency to domination and enslavement. Lust has a huge ego which demands total control and longs to take a central position that is reserved for the Lord himself. The "world" (John's word) and the "flesh" (Paul's word) are not bad in themselves, but only insofar as they blind and take over.

The biblical teaching on sexual morality is contingent on the larger reality which Jesus calls the kingdom of God. Unless one's life is given to the purposes and the seeking of this new and full reality, sexual morality becomes no more than a fear-ridden conglomeration of social taboos—with God to back them up.

The virtue of sexual purity is one effect of a mature life in the Spirit. Impurity cannot be forced or legislated out of our minds and hearts, it simply becomes superfluous and unnecessary as we become more whole. It falls away like an unsightly cocoon, as we gradually learn what matters, what lasts, and what is real. Impurity finally shows itself for the illusion that it is.

My desire and fond intention in these reflections has been to initiate a healthy and holy dialogue within your own spirit and perhaps between would-be lovers. In such an interchange, I hope that you will catch sight of that one Holy Spirit, who is enlivening us all and assuring us that it is from our flesh that we shall look on God (Job 19:26).

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How Sexual Can You Be and Still Be Religious?

A thought provoking discussion of an issue that concerns every man and woman in today's modern society.

by Dr. Robert T. Francoeur

Sex and religion don't mix in the minds of many people. But there I was in the sweltering August heartland of America, in Fayette, Missouri, not just talking very bluntly about sex, but actually showing some very explicit films of sexual intercourse, oral sex, and gay couples "doing it."

In the dim light of the Little Theater, I watched the reactions of a hundred united Methodist ministers from small rural churches and large congregations in Kansas City and St. Louis. Some ministers were very nervous. Some were very upset. Some were plainly shocked. Many were relaxed and comfortable. But they all stayed and we talked openly about our feelings and reactions to the films.

The films were part of my contribution to the annual Summer Pastors' School. The overall theme, which I and a bishop and a black Methodist theologian/minister were to cover was oppression and morality in society and the church. My focus was on sexuality and medical ethics.

I started by talking about how we oppress older persons, denying their sexuality and their sexual needs. Just because we can't imagine our grandmother having intercourse or enjoying oral sex, that doesn't make her or any

other older person any less sexual. Just because she is widowed and can't have babies doesn't mean she has to give up sex—even if religious people have sometimes said, that sex is only for making babies in marriage.

Ripple in Time, my first film, shows a beautiful emotional, sexual communion between a sixty-three-year-old, balding, slightly portbeiled man and a fifty-four-year-old woman who is full of life. It's a powerful film and for many of the ministers an intense experience, the first "porno" film some of them had ever seen. But it isn't porno because the relationship is very loving and mutual, involving real sharing between two equal sexual persons.

"I didn't see any wedding ring. Were they married?" "No, they were good friends." "Oh well, wouldn't the message be stronger if they were married?" We talked about sex among unmarried persons, teenagers, widowed and divorced people.

I pressed the point of oppression further, asking that we reflect on our treatment of the handicapped when we deny them their sexuality. A film of a young man paralyzed from the neck down enjoying oral sex with a female friend drove my point home. We talked about his advertising in an underground newspaper

any religious people are rediscovering the sensuality of the Judeo-Christian tradition.

for a female interested in "oral love," and how the resulting experience changed his entire image of himself and gave him a more positive outlook on life.

Taking the issue of sexual oppression and religion into the area of homosexual love, I showed lesbian and gay male films produced by Methodist ministers who founded the National Sex Forum ten years ago to produce the first sexually explicit educational films. These films are now commonly used in seminars and in training marriage counselors and medical students.

Some of the ministers could be persuaded to accept widows and widowers having sexual relationships when they couldn't marry for economic reasons. Or even to understand a handicapped person having to be satisfied with the somewhat "unnatural" oral expression of his sexual love for someone. But the gay films brought us all face to face with the question of sex and religion, of sex and the Bible. Just how religious can you be and still be sexual?

The relationship between sex and religion hasn't been very positive over the years: The Puritans banned dancing and branded adulterous women with scarlet letters. Righteous Victorians

preached against "excessive" sex, by which they meant more than once every three years for married persons and then only after age thirty. Moralists railed against the "unnatural vice" of "self-pollution" and "self-abuse," warning that it caused insanity. Medieval saints scourged themselves and rolled naked in thorns or snow to quell their passions. Preachers and theologians advocated celibacy and virginity for all and only tolerated sex in marriage for the weak because it could produce new potential members for the kingdom of Heaven. Menstruating women were uncleanable until they had been ritually purified in a special bath. "The monster in the groin" had to be controlled and restrained or it would run rampant and destroy society.

All these negative attitudes toward sex have understandably produced a great deal of guilt and anxiety. "Was that an impure desire I had?" "Is necking OK—just a venial sin?" "Is petting below the waist a mortal sin?" "Will I burn in hell?" "Do nice girls—ladies—do it?" "Can they enjoy it?" "Should they enjoy it Sunday morning before church?"

In the religious resurgence of the past few years many Americans of all ages are torn in two different directions. They want to find some way to hold on to their religious values and traditions and at the same time not revert to the antiseptical religious values of the past. They are part of the post-pill generation: They can't go back to an earlier era. But, though they may not go to church regularly, many feel that spirituality and religion have something to say to them that is valuable.

Having watched this evolution for many years, I've come to a conclusion that my experience with the Methodist ministers highlights. How religious can you be and still enjoy sex? Whether you are Jewish, Hindu, Catholic, Buddhist, Protestant, or nonchurchgoing and non-denominational, I think your answer to that question depends on your view of religion.

Like most religious groups and in-

dividuals I have dealt with, the ministers fell into two different camps when it came to dealing with this issue.

The first camp held the view I would call "evangelical and fundamentalist," sometimes charismatic, but always there was great concern about the literal word-for-word meaning of the Bible.

According to this religious view, God created human beings in a garden of paradise, from which man was expelled because of his sinfulness. The emphasis from this religious perspective therefore is on sin and redemption, especially redemption. "Are you saved, brother?" "Are you born again?"

The view of religion held by the other camp is not so easily labeled. I don't like the tags "liberal," "progressive," or "contemporary," but whatever the label, we can safely say that this group stresses different aspects of the Judeo-Christian or other religious traditions. Instead of regarding human nature as having been established perfect and complete in the beginning before the fall, the ministers holding this view see creation as an ongoing process. Their morality has to do with *creating* the new person rather than *saving* the fallen man or woman. For them, Jesus, and other models of the perfect person, appear at the end of time instead of in the beginning.

In the latter view, the morality of sex is not judged in terms of the natural law, or a God-given unchangeable order. The focus is on people and how those people can create a community of love and mutual growth.

From the perspective of evangelical fundamentalism, the emphasis is on actions and conforming to detailed lists of do's and don'ts.

So how sexual can you be and still be religious?

If all depends on your perspective.
If you insist on a literal fundamentalist interpretation of the Bible and the ten commandments, as many "conservative" Jews and Christians do, then your sexual options will be very clearly limited. Sexual expression and enjoy-

The big trouble is getting over the guilt others tell us we should have when we enjoy something that is very natural and good.

ment then are only moral within marriage, between a husband and wife. Carried to its logical conclusion, this interpretation reifies all sexual expression to its sole God-given purpose and therefore the only sex deemed natural and moral is penis-in-vagina intercourse.

The great medieval theologian Thomas Aquinas explained the logic of this point by stating that whereas incest, fornication, adultery and prostitution were sins against chastity, masturbation and homosexuality were twice as sinful. They were more serious than rape or sex between consenting unmarried adults because they represented sins against nature as well as chastity.

If you take a broader view of religion, going beyond the limited literalism of the approach that stresses salvation and the morality of individual actions, then you can be religious and spiritual in your own tradition and still have many options sexually. I'm not talking about permissiveness or license to do anything you want. What I'm talking about are clergy and lay persons who place a very high value on the Jewish or Christian faith, but are primarily concerned as to whether a particular relationship ex-

presses the full potential of human and spiritual love.

Some Christian moralists do not see much of today's premarital sex as being immoral simply because it is premarital—that is, comes before the marriage. In fact, they consider it to be most likely moral if it expresses Christian love between two people who have already made a commitment to each other but have not yet had a ceremonial rite to acknowledge their commitment. Maybe the distinction that should be made is between immoral *premarital* sex and moral *premarital* sex. So whether it's masturbation, open or comarital sex, artificial contraception with a donor's semen, interceptive sex, nonmarital or gay sex that is being considered, the question of morality and spirituality depends on your view of religion.

Many religious people have enjoyed and appreciated the perspective suggested by Presbyterian theologian William Phipps in his book *Recovering Biblical Sensuousness*. Phipps argues that the real Jew or Christian celebrates his or her sexuality and rejoices in it. He talks about very sensuous passages of the Bible, like the erotic Song of Songs, and recalls how Jesus enjoyed a marvelous banquet of fine food and mellow rich wine with friends. While he was relaxing at the end of the banquet, a woman slipped into the hall to give him a very sensual foot massage with perfumed oil. When his disciples criticized her, Jesus was very quick to defend her, indirectly praising her skills in massaging his tired feet.

Many religious people are rediscovering the sensuality of the Judeo-Christian tradition. In the process they're finding out that moralists and theologians who got all tied up in their own hang-ups about sex managed to obscure the real spiritual value of human sexuality. For our sexuality, which is a very positive, integral part of our humanity, permeates our personality, body and senses. It's not just genital interlocking and the morality thereof.

But the antilex message has been around for ages, and all the guilt and anxiety, fears and obsession with sin it has created are still very real obstacles for many people.

It's almost as if churches have gotten sidetracked. They didn't create an encyclopedia of moral do's and don'ts for eating, sleeping or playing, but they have written volumes on what is natural or unnatural sex. In their attempt to "redeem" sex, they talked about sex in marriage as "a total gift of oneself to another" for the purpose of making babies, and argued sexual abstinence for everyone not married. The question is: Do people who want to enjoy sex and also be religious have to redeem their sexuality or spiritualize it *any more than* other areas of their lives?

Our sexuality is natural and we should be able to give it whatever meaning we want. Sex can be as enjoyable, beautiful and passing or lasting as we want it to be—as exuberant as one of Tom Jones' romps with food or as meaningful as the last supper Jesus shared with his apostles. It can have whatever interpersonal, spiritual meaning we decide to give it.

The big trouble is getting over the guilt others tell us we should have when we enjoy something that is very natural and good.

Yes, you can be very sexual and very religious at the same time. If you want to. In every religious tradition there will always be those who regard life in black-and-white terms. Their morality focuses on what is presumably natural according to a literal interpretation of a sacred text. But there are other people who take a deeper look at their sexuality and try to deal with it in terms of persons and love. □

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The holiness of human sexuality. by Richard Rohr

After several requests to write a series of articles on sexuality and after an invitation to help advise the Catholic bishops on their pastoral statement on sexual morality, I have discovered a strange and uncharacteristic reticence within me. I still have not answered the bishops' personal letter (if not disobedience, certainly disrespectful!), and I cannot believe that I am actually beginning to write this article.

Why am I procrastinating? What am I afraid of? Undoubtedly my attitude to-

First of a two-part series.

ward this very favorite subject is revealing one of the central problems that we must deal with here: human sexuality has been so long denied a hearing that it remains in a shadowlike world and is seldom retrieved in a positive and creative way. Such a powerful aura sur-

rounds the subject, which is both terribly attractive and wonderfully frightening, that I am quite sure we are dealing with a character of holiness.

After many years of serving as a retreat master for Christian groups of every sort, the last five largely for Catholic priests, and after 10 years as pastor of a large lay community, I am convinced that our sexual lives are the most universally damaged parts of our human nature. Just about everyone will admit that they really do not understand and often do not like what they see happening and not happening in their sexual experience. It is surely both demon and divine messenger, but most of us seem to be meeting the demon in one disguise or another.

I do not presume that we can change all of that in two articles, but I do believe that this moment in our history provides us with an opportunity to open some doors and shed some healing light on a shadowy subject.

The atomic structure of the material world, for example, reveals a surprising phenomenon that is dynamic, relational, paradoxical, predictable in its effects,

and yet finally uncertain and "relative," as Einstein has told us. Whether we like it or not, this discovery has radically affected the mind of civilization forever, and has given spiritual explorers the courage to trust and to examine their similar intuitions about the nature of this body-psyche-spirit reality that surrounds us.

As we examine what may be new material for most people, I ask only that you bring along a whole-minded understanding of the Scriptures (both rational and emotional), a willingness to examine your own experience and the experience of the Judeo-Christian tradition, and at least a beginning commitment to self-knowledge and emotional honesty. You will likely discover a psychic, spiritual, and sexual world which is also dynamic, relational, paradoxical, and deeply mysterious. This "storehouse of new and old" (Matthew 13:52) is not an unknowable mystery, but in true biblical fashion, a mystery that is infinitely knowable and therefore never tires of discovery. As Shakespeare put it, "This is as strange a maze as e'er man trod, and there is in this business more than nature was ever conduct of" (*The Tempest*).

*Sam Keen: world - grace in sexuality
CH - sexuality in grace*



But I must, by way of preface, try to answer one more question. For whom am I writing these articles? *Sojourners'* constituency comes from a number of different backgrounds. But we all seem to have at least one thing in common: a commitment to the biblical tradition and faith, while trying to live out that faith in our own moment of history and culture.

Only a spiritually profound and truly catholic tradition could ever hope to gather and speak wisdom to such a disparate assemblage of tribes. And yet that is what these articles hope to do. I am writing these thoughts to disillusioned liberals from the '60s, well-trained youth from strong Christian families, young idealists who are still weighing the choice between marriage and gospel celibacy, those in communities who find themselves becoming dangerously whole and androgynous, guilt-ridden products of repressive denominations, liberated charismatics and the liberally entrapped, youth asking the question of "How far can we go?", well-marrieds who know there has to be even more, and older folks who still feel but also fear their bodies. It is you that I hope to invite

into this giant storehouse. Let's all enter its murky and magical darkness to see if we cannot learn something from, yes, our flesh, and from the God who became flesh.

Both the Holy One and the Evil One know something that we are only beginning to suspect: power has been hidden in weakness, "mystery has been masked as a mistake." God knew that only humble vulnerability could be entrusted with spiritual power—and so he hid it like a treasure in the body of Jesus (Ephesians 3:5,9; 1 Corinthians 2:7,10; Colossians 1:26). "My power is at its best in weakness," Paul tells us. "For it is when I am weak that I am strong" (2 Corinthians 12:9-10). "And what is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones" (1 Corinthians 12:22). Why? "So that the sovereignties and powers should learn only now, through the church, how comprehensive God's wisdom really is" (Ephesians 3:10).

We are only now daring to believe,

after 2,000 years of revelation of the mystery of Christ, what Satan discovered at the crucifixion. The Evil One knows that the place to attack us is in the area where we are most subject to shame, where we are most weak and truly "out of character": our bodiliness. Satan knows that is the last place where we will expect or look for God. And God knows that only forgiven sinners and spiritual searchers will find God there.

So Evil has found the breach in the wall and attacked each one of us there with "a thorn in the flesh, an angel of Satan" (2 Corinthians 12:7). And unfortunately, it worked! Much of the tradition has been negatively and uselessly trapped in guilt and preoccupation with the flesh, while the great issues of gospel and grace have gone unheeded. (The result has been rigidity and repression—much of it called "holiness.") This response has been Evil's greatest triumph over gospel freedom. It has horribly entrapped the positive power of human affection, which is the heart of the matter.

But the embodied and hidden Christ is still coming forward in history, "a mystery hidden for generations and cen-

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turies and revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory" (Colossians 1:26-27). This Christ will have his harvest, and it will be through weak flesh, that least-suspected place, that health and growth will be revealed.

We must begin, however, with a firm act of trust in what God has done in Jesus. (We cannot return to a healthy Jewish and incarnational view of reality until we accept that God has forever made human flesh the privileged place of the divine encounter.) We have had enough of dualism, enough of mystification, and enough of gnosticism. We must reclaim the incarnation as the beginning point of the Christian experience of God. We must return to the Hebrew respect for this world and for ourselves. This is the mind that formed Jesus. He freely became body, and I am body. It is the only self that I have ever known. We have no other beginning point, we have no other receiver station—except this body-person that God has created and apparently trusted and named "temple."

What God has trusted, I am going to start trusting. What God has been willing to release and take risks with, I must also risk. After 10 years of retreat work and spiritual direction, I am convinced it is the only way of wisdom, and is not the way of laxity and decadence that so many fear. Teilhard de Chardin, the French scientist-poet-priest, put it perhaps best of all: "Avoiding the risk of a transgression has become more important to us than carrying a difficult position for God. And it is this that is killing us" ("The Evolution of Chastity").

Only when someone gives us permission to start trusting ourselves do we also start listening to ourselves, do we take ourselves seriously, as I believe God does. Only when we start trusting ourselves do we also begin to take responsibility for ourselves and for our mistakes. Only then do we grow and become "fully mature with the fullness of Christ himself" (Ephesians 4:13). In this transient world of human limitation, there is nothing purely secular or purely sacred. There is only good direction and bad direction. Jesus came to show us the way—the way through. The theologians call it the "Paschal Mystery," the way of dying and rising.

We must admit that both directions are happening in our lives, and it is in this creative tension that the spiritual journey finds its energy and force. Forgive my absolute, but all else is illusion. The wondrous work of grace is to be able to gather those opposing forces together in one place and make them into forces for life rather than death. We call it holiness.

I am sure that bodies have been literally entangling themselves with one another since the beginning of time. It is rather basic and universal and not really that surprising when you consider that this "who" that we are appears to be encased in a bodily sheath. We seem to like, or even need, to be touched, to be reminded that we are alive or that we matter to another. Most so-called "primitives" seem to be naturally aware of this, whereas most products of civilization have created huge denial systems and taboos to protect themselves from its power. As you might expect, the need only takes on more sophisticated and subtle disguises, and we have a sexuality we no longer understand or have any creative control over.

Superficial observation would tell you that bodies are trying to express themselves to one another, bodies are trying to feel good, bodies are trying to unite with one another, bodies are trying to overcome the pain, bodies are enslaved to their own chemical and hormonal needs, bodies are trapped in being body. Frankly, I cannot deny that many if not most bodies are entrapped. I would agree with the most rigid moralists that something is awry here. But if we are to exorcise this demon of sensuality or lust, we must first name the demon rightly. We must know what is really happening, or we might call forth the wrong demon and deny the right angel.

It appears to me that bodies are not so much trapped in being body as they are feverishly trying to become spirit. They are not so much trying to express themselves as they are trying to become themselves. They are not so much trying to become one with another body as they are trying to become one within themselves. Bodies are not nearly so preoccupied with union between the opposing sexual polarities as desperately seeking union within their own sexual selves. In all truth, many bodies are not so much seeking to overcome the pain as to deeply and definitely feel the pain of being alone and human. Sexuality is much more a journey into the inner darkness than a denial of it. Even the anguished looks and suffering groans of lovers reveal the truth that our unconscious has grasped hold of: I am still alone.

Yet the opposite is also true. A person who has been allowed to grow, make mistakes, trust themselves, change, and grow again into other mistakes and graces will probably experience the profound nature of human and divine communion. And once that is experienced, mere genital sex is forever relativized and revealed for the avenue and window that it is. These people will be capable of deeper and deeper communion and yet not likely enslaved to its momentary rituals. This must be what we mean by gospel freedom.

We must admit that the Christian tradition has been largely blinded to this aspect of freedom. If there is such a thing as a corporate Christian shadow, an area of life that has been denied existence, it is surely in this area of the positive character of human sexuality. How ironic that the very religion that has believed that God became flesh has been the most consistently negative in its relatedness to human flesh.

How did we come to this point? In the New Testament period there were already elements of Stoicism present. Then we moved into various forms of dualism. Monastic and hermitical asceticism took the place of an idealized martyrdom for Christ; penance and mortification were often sought for their own sake in many religious communities; the medieval church found itself preoccupied with death, purgatory, and fear of hell. The questions of the Reformers were largely concerned with church structures and theological definitions, but not with the corporal works of mercy or the quality of human life. And we then continue with 400 years of "angelism," Pietism, Puritanism, Victorianism, and endless Catholic legalism and Protestant verbalism. Furthermore, we export it in good colonial fashion to all the corners of the earth in the name of Jesus.

"No!" is not wisdom. And now in our time we are reaping the rewards of such repression. Much of the Western world has given up on the church and is going other places for wisdom. Unfortunately, in these other places they are sometimes "willingly filling their belly with the husks the pigs are eating" (Luke 15:16). But we in the church must ask ourselves if we have not been the parent who sent them away because there was nothing trustworthy or life-giving at home.

We must face up to our past bias against emotions, our condescending attitude toward the body, and our love/hate relationship with our genital-sexual selves. If we are to be honest, we must admit that the tradition has always been gnostic, overly spiritual and "metaphysical." It has preferred to struggle philosophically with abstract theological questions. It divided peoples, churches, and history over discussions of the relationship of the Spirit to the Father and the Son, the relationship of the divine and human natures of Christ ("hypostatic union"). It gave rigid, reasoned solutions to biblical promises of God's presence ("transubstantiation") and salvation ("justification") theories and "atonement" theories. The Western church has been afraid of the wholistic intuitions of our deepest selves for centuries now, and has lost the power of synthesis and the energy of paradox. In that sense, it has surely lost touch with its biblical roots and the transformative power of the Judeo-Christian religion.

March 1978 after Rose Parade

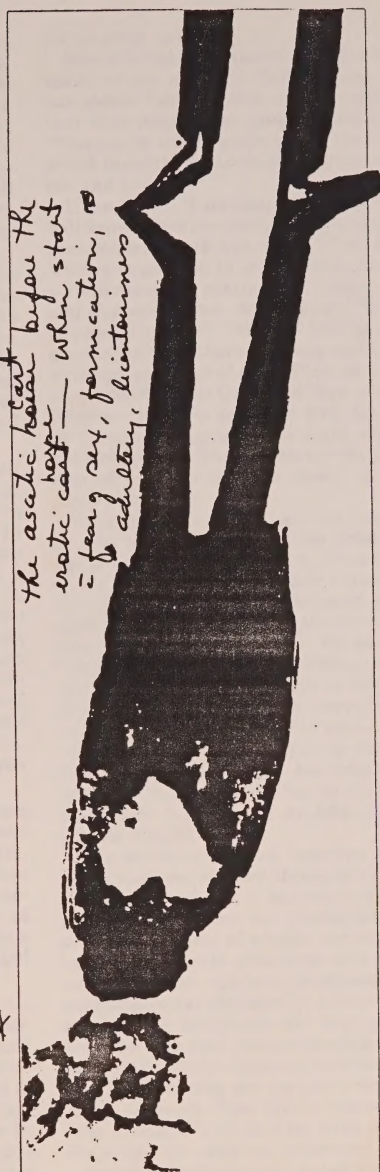
I do not believe that any of these questions were or are idle or unimportant. But the trouble is that we never saw them as anything more than theological. It might have been more fruitful for the human race if we had drawn out the implications of the hypostatic union for our own lives instead of simply affirming it as a theological datum. We never saw them as psychology and anthropology, but simply as theology. We never connected the truth of our questions to real life. We were more concerned with spiritual control than we were with spiritual power. And our fear of spiritual power has put us out of touch with the spiritual world in general and the sexual world in particular.

Perhaps this proves the point that theology is best done by those who are also in practical and pastoral ministry. For after centuries we have not been able to put human and divine, flesh and spirit together in any believable and creative way. And now Western civilization finds itself in a largely decadent sexual rebellion, with an inability to creatively use and understand its emotional life, and with an exaggerated idolization of materiality—precisely, I believe, because the Western church has failed to give the world what God gave the world in Jesus—incarnation (John 1:1-18) and integration (Colossians 1:15-20).

Let's go one step further in our attempt to name this demon. I think all of the above is understandable for any number of historical and cultural reasons. The church has been the victim of history as much as it has been the creator of it. It seems that God is humble enough to put up with that and wait for maturation. But the problem is deeper. I think we could deal with a church that is human, secular, and caught up in bodiliness and emotion. In fact, I think that would even be a reform.

But what makes the situation most difficult and illusive is that since its beginnings the church has been grossly material and engaged in the physical but pretends that it is not. It continues to use the language of abstraction and mystification, so that no one does know, is able to know, or should even want to know what this refers to in the world of human experience. Christianity refuses to admit that it is historical and human. It refuses to recognize that it moves in the vehicle of culture, and so it becomes trapped in culture, all the while using the language of counterculture, almost as if it is trying to fool itself.

Note, for example, the early cult of relics and shrines, the continuing "edifice complex" of the Western church, the preoccupation, sometimes bordering on obsession, with sexual morality, the temporal power struggles of the papacy, the



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self-serving ritualism of many Orthodox groups, the behavioristic and cultural morality of much of Protestantism. All of these could be seen as the physical entrapments of a Christianity that refuses to admit that it is human and historical. It is a victim of what it denies in its idealized self. It has shown itself very weak in the true discernment of spirits, often incapable of distinguishing true good from real evil. As a result, it is not really at home in what should be its eminent domain: spirituality and its bodily manifestation, sexuality. It has not yet developed the eyes to see that some of what it considers to be its greatest assets might well be its liabilities, and some of what it considers to be its weaknesses might well be its greatest strengths.

We thought we could deal with God on paper and meet God in correct practice, whereas the biblical pattern seems to be that we can meet God only in our own history and precisely as we face our own sinfulness. We thought that when we had condemned monophysitism (the belief that Jesus is one nature, fully divine and not human) on paper as a heresy we had dealt with it. In fact, the church has been not only gnostic for much of its history but also monophysite. Fortunately, there have been graced breakthroughs in the lives of whole and holy men and women, and momentary syntheses. Unfortunately, it seems that what you deny and repress is, in fact, what controls and forms you. We have refused to dialogue, listen to, accept, and relate to our sexuality positively. Now we find ourselves awkward and out of touch with its positive meaning. It haunts us from its shadowed position.

Our direction, of course, is to go back to the beginning and perhaps to "know the place for the first time" (T.S. Eliot). Christ, "the Flesh-taker" will be our guide. "Before anything was created, he existed, and he holds all things together in unity. God wanted all fullness to be found in him, and all things to be reconciled through him and for him, everything in heaven and everything on earth" (Colossians 1:17,19).

In Jesus we see God as the "perfect exchanger," to use Rosemary Haughton's apt image of the trinitarian God. He gives only what he has first received (John 5:19,8:28), and he holds back nothing that God has given to him (John 15:15); he becomes the perfect receiver and therefore the perfect giver: "For the Father, who is the source of life, has made the Son the source of life" (John 5:26).

The New Testament language for God is not so much sexist or concerned with dominance or pre-eminence as it is with the essential character of whole relationship. The Spirit is the personal and personalizing result of such vulnerable exchange. Sin is the refusal to exchange—

either to receive or to give back. Sin is to claim the self as an independent possession or as a private right. Sin is always a type of self-absorption, which is a lie about the nature of reality; whereas the Spirit, who teaches all truth, celebrates and reconciles that which is fragmented. The Spirit of God makes all things one by reminding them that they are first one—more one than many fragmented parts of a larger whole.

What looks like discovery is really recognition. What appears to be exploration is much more homecoming. The Spirit unites. Sin always separates. The work of God is total and full reconciliation. In other words, our only real badness consists in the repression of our goodness, which is the Spirit given and promised. And that is indeed bad.

Empirically, this badness shows itself in hardness, closedness, non-listening, the refusal to feel, self-hatred in its many disguises, and superficiality in general. This is the great sin of non-belief, which aborts the human soul a thousand times a day. We refuse to believe in what the Son has told us we are—sons and daughters of the living God. We hate ourselves mercilessly, and in many ways our preoccupation with sins has kept us from the recognition of this great sin. It is the unforgivable and unrecognized sin against the Holy Spirit. Unforgivable because it is unrecognized disbelief in what God has done.

It is here that the Christian tradition opens us to true wisdom. First, it has defined God as "Trinity," or mutuality, communion, and vulnerability. No other religion, therefore, provides such a beginning and basis for a theology of relationship. The Christian God is not a loner. The Christian God is perfect right relatedness.

Secondly, therefore, the Judeo-Christian tradition reveals a God who is passion. God is not the passionless and omnipotent abstraction of the philosophers, although we have often tried to make it seem so. God is angry, tender, jealous, and seems to be hopelessly in love. God is so "out of control" with this love that he makes unilateral promises and covenants that we cannot break or change. God is apparently willing to wait around for centuries for a believing response, and puts up with all kinds of abuse in the meantime. A real fool, of sorts.

But that is what passion does to you: it makes you feel and it makes you suffer—so much so that we use the same word for both meanings. As you might expect, we are not quite sure whether we want a God with passion. We have not yet learned how to live with that reality. But God seems to be here to stay, and I think that will finally make all the difference. God is not going to change. But we will. I'm sure. We cannot resist God's passion

for us much longer.

Which brings us to the third enduring value of the tradition: faithfulness. It has almost taken us this long to realize that time itself is the great revelation. "Staying in there" gives us the time in which to see the patterns and rhythms of life and love.

If we listen, if we keep listening, we will listen. If we remember, and we keep remembering, we will meet. If we are willing to go deep in at least one place, we will recognize continuities, direction, and purposefulness. We will say, "Who is upholding me?" "Who is this being good to me?" "Is there someone walking with me, or ahead of me?" Then we will meet the Faithful One. And then faithfulness will make sense. In fact, it will be the only thing that will make sense out of anything. Faithfulness is the pattern of God. "Staying in there" is the sign of salvation.

Fourthly, the Jewish tradition in particular makes us aware of the constant danger and nature of idolatry. It teaches us that we are habitually addicted to the making of gods. We are fascinated with absolutes and answers. We are terrified by ambiguities and paradox. We want a "rightness" that we can always rely upon, a power that is always in control and on our side. We want a warm body that will protect us from our own coldness. We want almost anything rather than journey, and search, and trial and error. So we make gods that do not last, and "their makers end up like them" (Psalm 135:18).

The tradition tells us, however, that all human and created things are to be relativized and put in harmonious balance. This includes our relatedness to and expectations of others, our sexual taboos, our bodily pleasures, and even our individual rights to happiness. As old-fashioned as that sounds, I think that is what the Scriptures are saying. As someone once said, conservatives are not necessarily wrong about their certitudes. It is just that they are too easily certain about too much. That form of conservatism creates a lot of idols for all of us and keeps us from religious surrender.

In this area of sexuality we all seem to have our areas of blindness and our sacred cows that cannot be touched. The liberals will find some way to say that it is always good, the conservatives are determined to enforce the law. Both seem to be nervous about nuancing. Idols, with clear shape and explanation, seem to be easier to live with. The wisdom from the tradition, therefore, is that whatever God is doing, it is certainly beyond cultural fears, fads, and social taboos. This is particularly true in this area where there has been so much overlapping, and where it is most difficult to distinguish what God is really saying from "what my mother told me," and from what my mother church told

me. Only the tradition gives us the criteria for individual and wise discernment.

I think that the tradition has handed on to open and obedient people a very intuitive and almost common-sense wisdom about what is real and what is unreal in regard to our sexual relatedness. It gives us an arena in which to move and discover our true bodily and spiritual selves.

The Catholic Theological Society's study *Human Sexuality* (1979, Doubleday) summarized it rather well when it stated that our sexual actions must aim to be "self-liberating, other-enriching, honest, faithful, socially responsible, life-serving, and joyous." That is certainly the task and journey of a lifetime, but it is no more or no less than what Jesus said when he taught the greatest commandment of love of God and love of neighbor. The two loves "resemble" (Matthew 22:39) one another. They are each the school of the other. We will learn how to be properly sexual as we understand the properly passionate relationship that God has with us. And we will learn how to be properly spiritual as we come to understand the true character of human longing and affection.

Finally, the only biblical mandate that matters is to copy and allow the pattern of God's love in us. If this sounds soft and liberal, perhaps it means that we have never loved "all the way." We have never let it carry us through all its stages, all of its internal ecstasies, lonelinesses, and purifications. Maybe our very theological argument over grace and good works reveals our inability to put love and work together. To attain a whole and truly passionate sexuality is going to be hard work. We are going to have to want it more than almost anything else.

As the mystics always said, "God's love can be a thousand times harder than his justice." So can human love! And of this I am certain: it is God's love that we are afraid of, not his justice. It is one another's goodness that we are protecting ourselves from, not the law.

God's way of loving is the only licensed teacher of human sexuality. God's passion created ours. Our deep desiring is a relentless returning to that place where all things are one. If we are afraid of our sexuality, we are afraid of God.

So once again, in Merton's fine phraseology, we must "make ready for the Christ, whose smile, like lightning, sets free the song of everlasting glory that now sleeps in your paper flesh." □

Richard Rohr, O.F.M., is pastor of New Jerusalem community in Cincinnati and a contributing editor for Sojourners. His article "A Life Pure and Simple" appeared in the December, 1981 issue of *Francis of Assisi*.

ABOUT OUR MOM

By James McBride



RUTH McBRIDE JORDAN AND HER TWELVE CHILDREN

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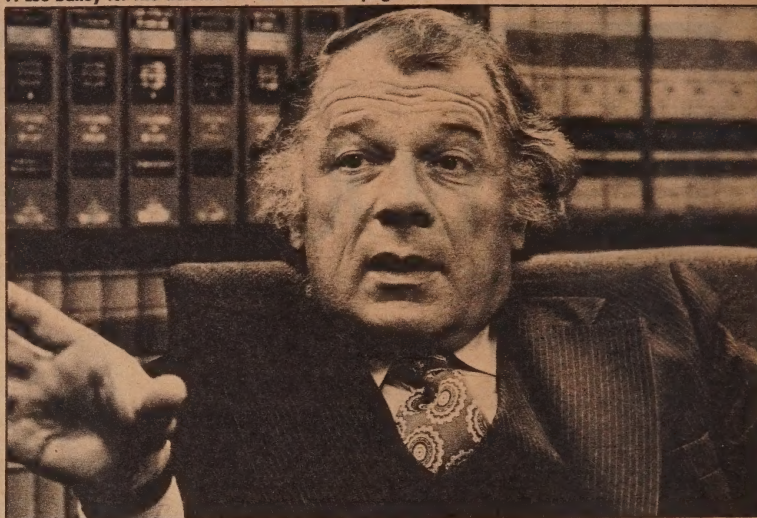


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The Boston Globe Magazine

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REORDERING PRIORITIES

I like the Vietnam memorial ("A Vietnam Epitaph," April 4). I have one criticism: listing the names [of the war dead] chronologically. How will visitors ever find the names of loved ones — or even be sure they are there? It's unnecessary symbolism. Can't this be changed to an alphabetical order?

Elizabeth Mills
Wellesley Hills

DREAM OF A DOCTOR

I first met Dr. Gerald Hass a year ago when my daughter Sara was born at Brigham and Women's Hospital. He was the pediatrician assigned to care for her, as my chosen doctor practices on the North Shore. As a new parent, not knowing this physician, I was apprehensive.

His daily visits were quickly looked forward to. A most kind, informative, and gentle physician who cares so for children and their parents — I soon learned this man was extra special. "Neighborhood Health Care: An American Dream?" by Linda Lewis (March 21) proves just that.

Karen Schmidt
Melrose

FLYNN AND THE "BIG GUYS"

I enjoyed Maria Karagianis' well-balanced article, "The Ambitions of Raymond Leo Flynn" (April 11). Like some of those interviewed about Coun-

cilor Flynn, I, too, disagree with some of the stands he takes on major and controversial questions. Like many others, I, too, admire his honesty, decency, and generosity, all of which seem such rare qualities these days.

However, I would like to set the record straight on a subject that is often misunderstood. In your article, Martin Goldman — who called Flynn "genuine" — went on to say, "You can't be mayor of Boston without going to the insurance guys and the big guys downtown." This has proven untrue on many occasions in our city's history, most recently in the famous Collins-Powers fight of 1959. Contrary to some published accounts, the "big guys downtown" were with Powers — not Collins. Collins had neither "money nor a strong organization." The one and only "big guy" with Collins was former representative and city councilor Henry Lee Shattuck, a Republican who is probably the most respected political figure of this century in Boston. In a big political upset, Powers lost. A similar scenario, with a different cast, could well be enacted in 1983! In the final analysis, it is the voters who decide.

John T. Galvin
Boston

REMEMBERING OR REWRITING?

Recently there was an article in the

Globe Magazine regarding the internment of Japanese-American citizens during the first hysterical days of US involvement in World War II ("Remembering the Japanese Internment," by M. R. Montgomery, February 21). After studying this report I came to the conclusion that this country was guilty of one thing; it did not take into consideration just where history might be taking us. Where were the outcries of an enraged citizenry at such injustice in the days of 1942? Swallowed up, perhaps, by a patriotic fever brought on by tales of the Bataan Death March, along with stories of the disastrous results of the Japanese attack on Pearl Harbor finally being released for public consumption. Was the relocation of these people, and the broken families resulting in many years of heartbreak, perhaps minimized by our fanatic desire to do anything to bring our own loved ones back home safely from a war started without warning in a sneak attack? Of course, it was an unnecessary and heartless action, but isn't that a description of the action of war itself? Nearly forty years later, with Japan one of our leading and most stable allies, it seems ludicrous to recount some of the actions both sides may have become involved in during an era of blind hatred. However, to call the internment camps we provided for

those unfortunate Japanese-Americans "concentration camps" is a travesty. Let us not try to rewrite history for the sake of diplomatic salesmanship.

Gene Descoteaux
Quincy

The editors reply: The article's mention of "concentration camps" was accompanied by an explanation that the term "was commonly used . . . in official private memoranda and conversations at the highest level of government for the duration of the war, even though government officials objected to the use of the term in public.

CORRECTION

In Janet Tassel's April 4 article, "Leon Kirchner Won't Stop the Music," editing errors transformed clarinetist Edward Avedisian into a violinist and violinist Maynard Goldman into a clarinetist. Also, Lynn Chang, who is a man, was referred to as "she" in one instance.

When writing . . .

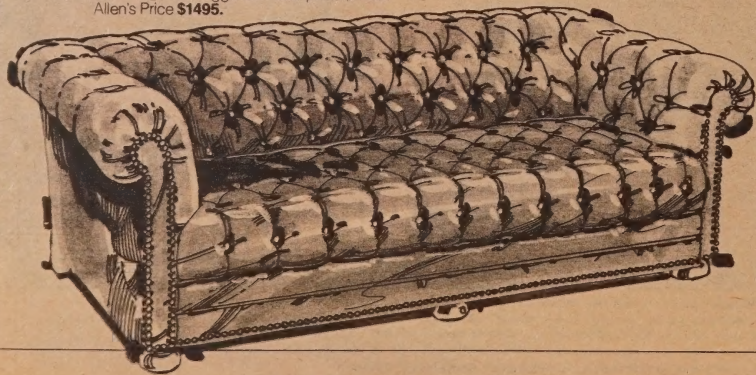
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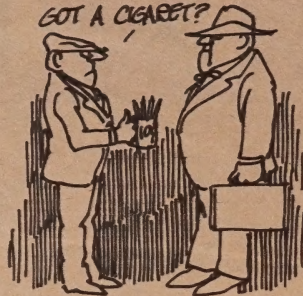
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IN PRAISE OF A GREAT MOTHER

By James McBride

I know how this is going to sound, but I'll say it anyway: My mother is a great woman. Now, you can say your mother is a great woman, too, and she probably is. But even if my mother weren't my mother, I would still believe she's a great woman.

Ruth McBride Jordan is a 61-year-old freshman at Temple University in Philadelphia, where she made the dean's list her first semester. She is a white, Jewish immigrant from Poland. She has twelve children, all of whom are black, or at least they look black. They would be considered light-complexioned.

She married twice — the first time for eighteen years, the second for thirteen. Both of her husbands were black; both died. She played the major role in raising her twelve children, receiving neither government support nor the support of her own Orthodox Jewish family, who disowned her after her first marriage forty-one years ago. She worked as a typist and a secretary to support her family, and she once even tried out for the Radio City Music Hall Rockettes.

As a mother, her accomplishments are remarkable. All of her children, seven boys and five girls whose ages range from 17 to 38, are college graduates, currently attend college, or are college-bound. Two are physicians, one is a social worker, one is a history professor, and another is a registered nurse. Throw in a chemical engineer, a special education teacher, a journalist, three college students, and one college-bound high school student and you have the whole bunch.

I'm the journalist, and the eighth child: James McBride, 24 years old. I've been in the business long enough to know a good story, but not long enough to forget that the best story I've ever come across calls me up every Saturday morning from a row house in Philly and says in her Brooklyn-accented staccato: "Hey. Hallo. *Hallo!* Wake up, fartbuster!"

That's Mommy. She's not like anyone you've ever met before.

Mommy stands about five feet four and has dark curly hair, dark eyes, and a definite Jewish nose. She doesn't smoke or drink, and she is interested in art, literature, music, and travel. She's bowlegged, and her arms swing far from her body when she walks, giving her a relaxed,

oh-I'm-just-a-takin'-my-time look. When she's angry, her nose turns red, the dark eyes glow, and the free-spirited swagger becomes a strut that cuts a path quicker than a scythe in a grain field. When we were kids we called that the "mad walk," and if Mommy was doing it in your direction, Armageddon was a-coming.

Some pretty tough people stood at the end of Mommy's mad walk. Cops, teachers, school officials, storekeepers, bums — she dealt with them all during the thirty-four years the family lived in Harlem, Brooklyn, and Queens before we settled in Philadelphia in 1975. I've seen her walk up to some pretty tough characters and shake her fist — a classic gesture she uses when she's very angry — in defense of her children. Once a drunk walked into our house and Mommy shook her fist and screamed him right out the door. Another time she marched into a smoky pool hall on Germantown Avenue, one of Philadelphia's meaner streets, and marched one of my brothers out.

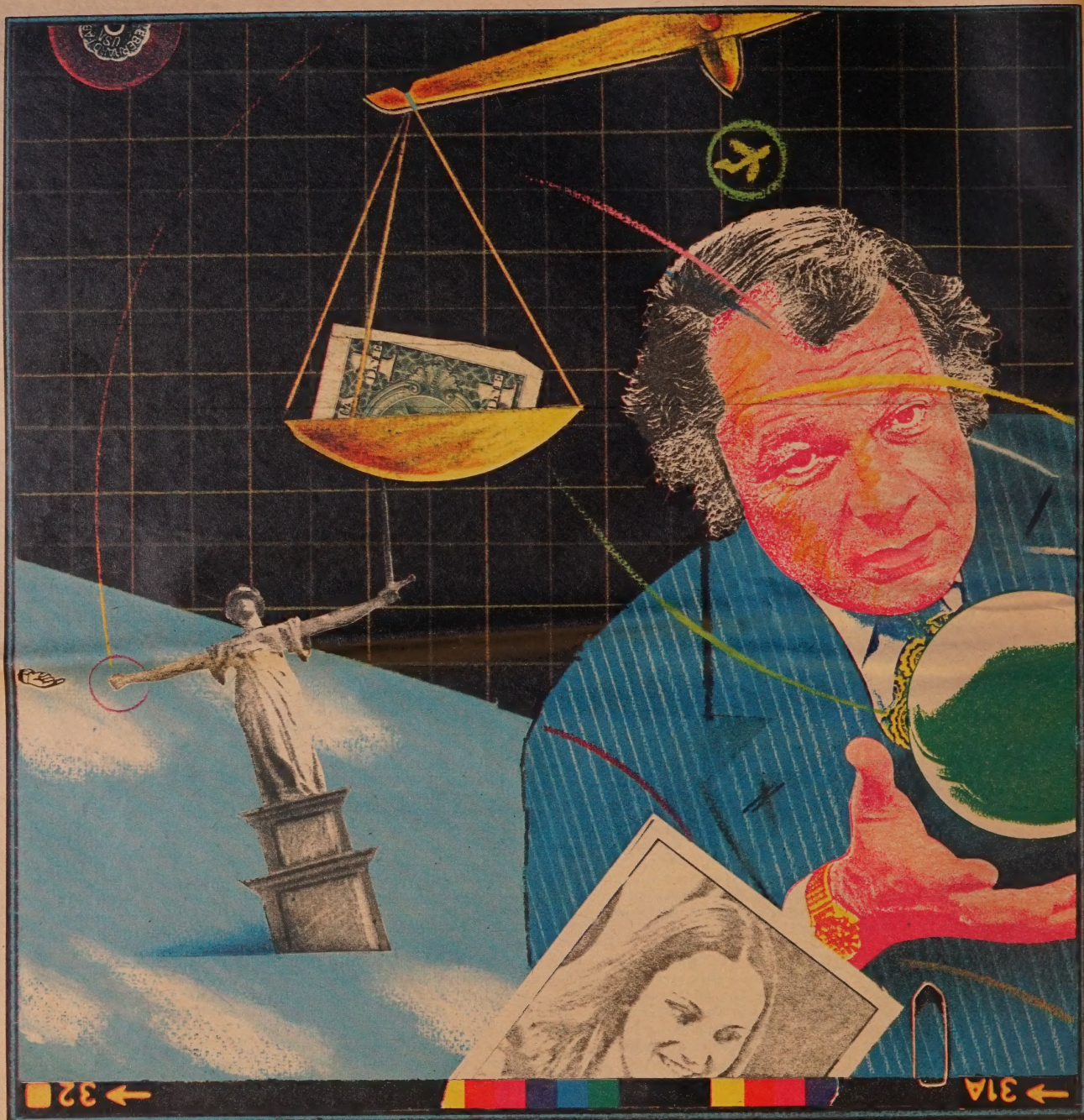
Mommy got herself into some interesting situations defending us, the most comical being the time, about eight years ago, when she ran up to a judge in a New York City courtroom to defend another of my brothers against a trumped-up drug charge. She had overheard a public defender offering him two words of legal advice: "Plead guilty." Mommy jumped up, broke past the court officers, and ran up to the judge, hollering that her son was not a criminal, that he was in college, and that "none of my kids has ever been in trouble with the law before."

The white judge, watching Mommy crying and wrestling with the court officers, released my brother in her custody, and the case was eventually thrown out for lack of evidence. "He kept looking at me," Mommy later said of the judge. "I was the only white person sitting out there. I think he just gave me a break."

As a white woman Mommy has received fewer breaks and more personal abuse for being the mother of a family of black children than she ever talks about. She doesn't mention it much. When we lived in Harlem, my older brothers and sisters tell me, black folks used to mutter things like, "Look at her with all those nigger kids," when Mommy walked with them down the street. I remember that when we rode the subway from Brooklyn to the Guggen-

Continued on page 18

JAMES MCBRIDE IS A MEMBER OF THE GLOBE STAFF.



Attorney F. Lee Bailey's legal problems grew out of an error that even good lawyers frequently make: He failed to draw a sharp enough line between representing a client and becoming his business associate.

By Alan M. Dershowitz

WHEN A LAWYER NEEDS A LAWYER

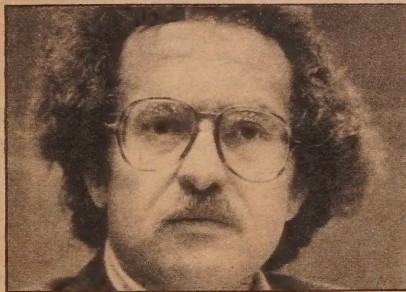
When F. Lee Bailey was indicted in 1973 for conspiracy to commit mail fraud, he quoted an aphorism popular among attorneys to the effect that England and the United States treat their criminal lawyers quite differently: In England they are apt to be *knighted*; in the United States they are apt to be *indicted*. There is some truth to the second part: A considerable number of American criminal lawyers have been charged with criminal conduct. Sometimes the public has to be reminded that the word *criminal*, as in criminal lawyer — like the word *baby* in baby doctor — is a description not of the professional, but rather of the clientele.

The image of lawyer as criminal has been etched indelibly into the American consciousness by such highly publicized prosecutions as those growing out of Watergate and Abscam, where many of the defendants were lawyers themselves. Indeed, in recent years I have begun my opening criminal-law lecture [at Harvard] by reminding the first-year students that "statistically, more of you may end up as criminal defendants than as criminal lawyers."

About half my clients have been lawyers, many of them criminal lawyers. The crimes they have been accused of have ranged from bribery and embezzlement to murder. For the most part, the criminal charges have grown out of their practice. Several have been cited with contempt of court or unprofessional conduct for overzealous representation of clients. Some lawyers tend to get into more trouble than others. But some who never get into trouble may be the worst possible criminal lawyers from their clients' point of view.

Many of the problems encountered by lawyers are the result of a temptation to which lawyers — some good and some not so good — all too often fall prey: They fail to draw a line between representing a client and becoming his associate. Many lawyers, even the most distinguished partners in Wall Street firms, become associated in business with their clients. The association may assume a variety of forms: Taking fees in the form of stocks, partnerships, or other financial interests in the company; giving business advice in addition to legal advice; and serving on the board of directors of a client-corporation.

F. Lee Bailey's problem with the law grew out of his business relationship with a flamboyant young Southern businessman named Glenn Turner. On May 18, 1973, a federal grand jury indicted Bailey on a charge of conspiracy to commit mail fraud. At the center of the alleged conspiracy was Turner, who



Dershowitz: "Half my clients have been lawyers."

had operated several large "pyramid" schemes, ostentatiously named "Dare to Be Great" and "Koscot Interplanetary."

A pyramid scheme is a high-priced variation of the common chain letter. For a fee of \$4500 Turner and his companies would sell an investor the right to become a distributor of whatever product was being sold — cosmetics in one instance, and a Dale Carnegie-type motivational course in another. More important than the right to sell the product, however, was the right to sell new distributorships to other investors for \$4500. Part of the fee obtained from the second customer was given to the first customer, and the rest was sent to Turner and his company. The second customer could then recoup some of his costs by selling a new distributorship to a third customer, who could then sell a new distributorship to yet a fourth, *ad infinitum*. The only problem was that there was indeed a "finitum." Moreover, the government claimed that Turner and his companies did not have any genuine product to sell — that there were no salable cosmetics or motivational courses. The government claimed that Turner was really selling worthless distributorships, empty shells that could be sold and resold to naive purchasers looking to make a quick buck. Most of these quick bucks were made, however, by Turner, who profited from every sale of a distributorship regardless of whether the distributor ever sold any cosmetics or motivational courses.

By the late 1960s Glenn Turner had become a legend in the Southeast. The uneducated son of a sharecropper, Turner had amassed a fortune. He was like a cult leader, with thousands of believers in his gospel of success. Word of Turner's fame and wealth began to spread across the country and the world, as he sold more and more distributorships and built monuments, in the form of castles, to his own success. But the saturation point was being reached in several states. Dissatisfied customers were beginning

to complain that they were unable to recoup their investments by selling new distributorships and that they were also not receiving cosmetics or motivational courses to sell.

State and federal law enforcement officials undertook investigations and began obtaining injunctions against Turner's operations. Koscot Interplanetary and Dare to Be Great were threatened with bankruptcy as the cash flow from the sale of distributorships began to dwindle. Now it was time for Glenn Turner to seek out the best lawyer in America. He sought advice from his public relations director, who recommended F. Lee Bailey. Turner's first reaction was, "Who's he?" But he agreed to interview Bailey.

Turner told Bailey that in his legal battle, "It's me against the United States."

Bailey replied, "Good, I always like a fair fight."

After considerable discussion Bailey agreed to become Turner's lawyer, and they worked out an unusual fee arrangement — one that reveals something about each of their personalities. Turner would pay all the legal expenses of the case plus the cost of running Bailey's rented Lear jet. Moreover, if Bailey could solve Turner's legal problems, Turner would pay a substantial contingency fee. (A contingency fee is paid to the lawyer only if the lawsuit is won; it is perfectly proper in most civil cases.) The contingency fee was to be a spanking new Lear jet for Bailey. Bailey could not resist, and the deal was struck.

But here is where Bailey made the error that even good lawyers often fall prey to: He failed to draw a sharp line between representing a businessman and becoming his associate.

Turner wanted Bailey not only for his considerable legal talents but also for the prestige and legitimacy he could lend to the operation. He asked him to attend recruitment meetings as an assurance to his potential customers that everything would be fine. There is a dispute about precisely what role Bailey did play over the next several months, but it is clear that he did more than appear before courts and other governmental agencies on behalf of his client. There is nothing legally or ethically wrong, of course, with a lawyer performing functions outside the courtroom. Wall Street lawyers do it all the time. The point is, however, that the closer a lawyer gets to the boardrooms and salesrooms of a business, the more vulnerable he becomes to indictment if the business turns out to be fraudulent or illegal.

In May 1973 a federal grand jury in Florida indicted Glenn Turner, three of his companies, eight of his business associates, and his lawyer, F. Lee Bailey, on charges of using the mail to engage in a conspiracy. The object of the alleged conspiracy was

Continued on page 47

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THE MAN WHO CRIBBED FROM RAPHAEL

Engraver Marcantonio Raimondi never created an original composition, but his work had an enormous impact on the course of Renaissance art.



By Robert Taylor

Genius or copycat? Around the mysterious career of the outstanding Italian engraver of the Renaissance, Marcantonio Raimondi, known to his contemporaries as Marco di Bologna, there hovers a perpetual question mark. Marcantonio never created a single original composition, yet more than any other artist he was responsible for the impact of the art of fifteenth-century and early sixteenth-century Rome on subsequent generations.

Without Marcantonio, Rembrandt would have remained a baroque artist. Poussin might never have left his native Paris to seek the source of pure classicism in Rome. It is only a slight exaggeration to say that the history of modern art would have been different if Manet's *Luncheon on the Grass* had never been painted. And the Manet work is a direct quotation from Marcantonio's *Judgment of Paris*, based, in turn, on a drawing by Raphael.

Marcantonio revolutionized engraving. Though not the first engraver of reproductions, he was the first with a disciplined system. His standardized technique made it possible to give

ROBERT TAYLOR IS THE ART EDITOR OF THE GLOBE.

viewers in the seventeenth and eighteenth centuries the experience of seeing the paintings and sculptures of earlier periods for themselves. Travel was arduous, and it was rare to see such works in their original form. Marcantonio's engravings, printed in quantity and easily transported, brought home to viewers how artists handled human movement, subtle variations of light and shadow, the modeling of volume and mass. Before Marcantonio published his work, engraving had imitated pen and silver-point drawing; afterward, it sought to capture the painterly effects of color and movement and the dimensional effects of forms in space.

Today when we think of the reproduced image we think of photography and the exact likenesses it can produce. The artists of the Italian Renaissance, however, did not think in terms of perfect surface likeness when making reproductions; their work was an interpretation of the source, a variation on a theme. Attitudes toward Marcantonio have tended to be equivocal nevertheless, especially in the last hundred and fifty years, when the engraver has lost the instructional function he possessed before photography made reproduction a commonplace.

Elizabeth Broun, curator of prints at the Spencer Museum of the University of Kansas, points out that students of art, for example, used to pore over prints for information about anatomical movements. "The convenience of using a print, which was small, portable, and already translated into an easily digested two-dimensional graphic system, meant that engravings again inevitably played a major role in the transmission of those conventions," says Broun. "It may be more than coincidence that Marcantonio's prints ceased to be of major importance in teaching academies at the end of the nineteenth century, just as Eadweard Muybridge's photographic studies of the motions of men and animals gained currency. They had the effect of revealing the gestures of the prints as artificial formulae rather than naturalistic representations."

Continued on page 26





During the “miraculous decade” when he worked with Raphael in Rome, Raimondi acquired the assurance and sophistication that characterize his best work. Some examples are *Portrait of Pietro Aretino*, ca. 1517-20 (far left); *The Massacre of the Innocents*, ca. 1513-15 (above left); *Adam and Eve*, ca. 1512-14 (left); and *Two Women with the Signs of Libra and Scorpio*, ca. 1517-20 (right).



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Q. Was Beverly Sills a child prodigy or a late bloomer?

A. The operatic soprano made her debut at the age of 3 when her rendition of "The Wedding of Jack and Jill" won her first place in the Miss Beautiful Baby of 1932 contest at Brooklyn's Tompkins Park. She went on to a singing and tap dancing role on the radio program *Uncle Bob's Rainbow House*. By the age of 7, she had memorized in phonetic Italian the twenty-two arias on her mother's eleven-record opera collection.

Q. Did Hal Linden ever sing with the Sammy Kaye orchestra?

A. Yes, says the star of TV's *Barney Miller*, who adds that he started out as a musician and always dreamed of being a big-band leader. "I still play the clarinet and sax," says Linden. "After college I sang with Sammy Kaye's orchestra until I was drafted into the army, where I was a bandsman. I had never studied singing at that point, so when I got home I spoke to a few musicians I knew who had gone into the theater. They gave me the names of singing teachers. When I finally got out of the service I went to the American Theatre Wing on the GI Bill."

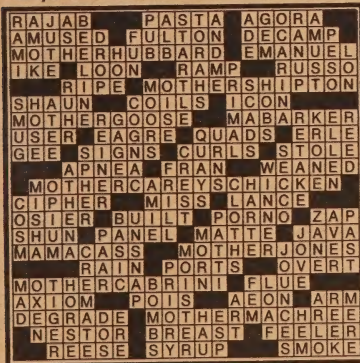
Q. What prompted Lee Marvin to give up his heavy drinking?

A. "I can't make these scenes anymore," says the 58-year-old actor. "I've got to make them straight now. When I was younger, I used to make problems for myself, like it was too easy. I had to go out and get on a horse, ride in, shoot the gun — how hard was that, right? So I'd get a little juiced and tell myself that the horse was going to try to throw me, and I'd make it dramatic. I thought I was getting my creativity from the booze. Man, it was there inside of me all the time. That's something I learned reading Jung. Understanding my own dreams had a lot to do with getting me off the juice."

Q. In photographs, Bette Davis is always holding a cigarette. Is that just a trademark or does she really smoke at her age?

A. The 74-year-old actress smokes Philip Morris nonfiltered cigarettes and enjoys the habit. "I suppose it has become something of a trademark," she says. "I did quit once, but my friends all found me so miserable and impossible they begged me to start again. Anyway, my doctor says that at my age, I'd die sooner — from the shock — if I quit now."

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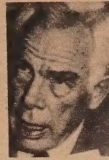
Sills



Linden



Davis



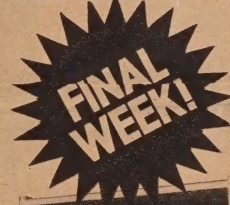
Marvin

Q. How did the special effects people arrange for Toht to dissolve into a puddle at the end of *Raiders of the Lost Ark*?

A. From a life mold of the villain's face, a plaster skull was created and covered with layers of chilled gelatin. At melting time, a heat gun was focused on the gelatin, and Toht dripped out of existence. ■

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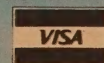
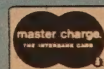
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MOTHER

Continued from page 9

heim Clinic in Manhattan for free dental care, people on the train would stare at us. Mommy would make the seven or eight of us hold hands so no one would get lost, and on one occasion two white men pushed her as she led a line of us to the escalator. I also remember that she was asked a lot of questions at the Manhattan bank where she worked as a typist when my younger brother showed up there a few years ago, but she dealt with the questions and kept the job.

Conflict was a part of all our lives — because of our color, our aspirations, our reclusiveness — yet somehow we struck a balance. Mommy is responsible for that. She raised us to think and act black, and we were always accepted in the black communities we lived in. Yet, since Mommy passed on her distrust of outsiders of either race to us, we learned early not to trust a lot of people. It made for a peculiar black-Jewish-immigrant mentality: Mommy's Eastern European background combined with the Southern back-

ground of my father and stepfather. We distrusted outsiders, especially authority figures, and we vaguely disliked people with money.

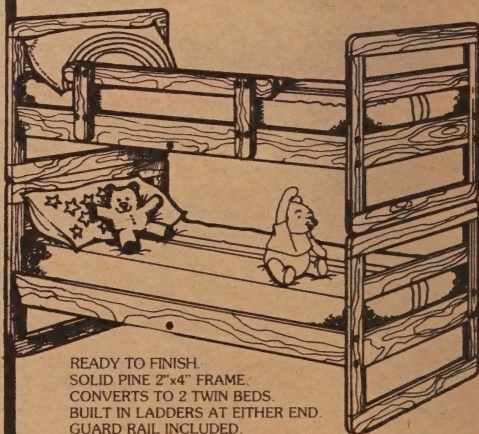
Mommy is responsible for that, too. She dislikes, in a vague way, people who love money. She never said it out loud, but she made it obvious in other ways. We were a poor family — not deprived, but poor — yet Mommy was always quite liberal with what she had. Clothes were never thrown away but were carted to the Salvation Army box, and labor, in the form of five or six of us lent to a neighbor, she gave for the asking. Even now, she hustles up dollars and services from six or seven of her kids and delivers them to the house of an elderly neighbor or to one of her causes.

Every Christmas one of us jumps up and says, "This family needs more money. Why doesn't somebody study business?" And every Christmas Mommy shouts us down with: "Business? Shoot! Business is nothing. What's money if your mind is empty?"

I've heard Mommy say, one of the rare times when she talked about her family, that

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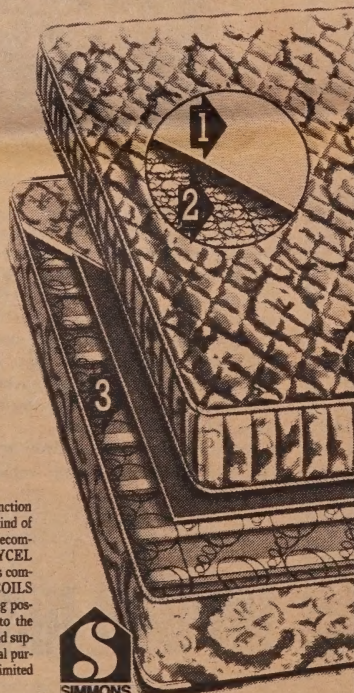
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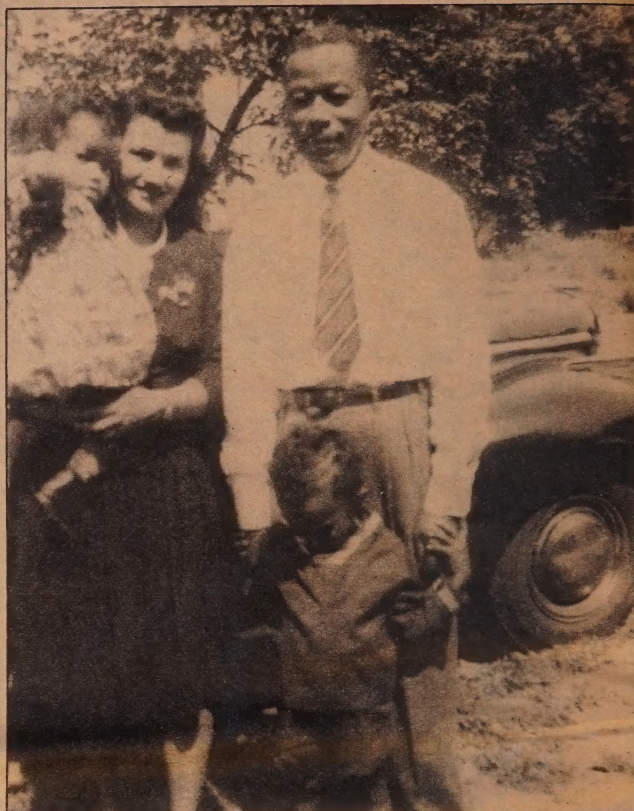
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Ruth and Andrew D. McBride with Rosetta and Dennis (Andrew D. McBride, Jr.).

her father was stingy, crafty, an unkind man, and that she didn't like him much. And when I tried to size up her complexity — the liberalness, the paranoia, the impulsiveness, the creativity, the disorganization, the fearlessness — I began to understand that it all surpassed the normal bounds of maternal instinct and grew out of her own personal history.

Mommy never talked about her past much. What we knew of it we garnered in bits and pieces. It wasn't a secret, because there were no secrets in our crowded home, but it was the closest thing to one we knew. She doesn't like to talk about it, and I can't blame her.

She was born in Danzig, Poland, on April 1, 1921, the eldest daughter of an Orthodox Jewish rabbi whose name was Fishel Shilsky. He was born in Russia, a defector from the Red Army who sneaked over the Polish border near the turn of the century and married my grandmother. When Mommy was just a child they came to the United States — like many Jews and other immigrants before them — to seek freedom and opportunity.

They settled in Suffolk, Virginia, where her father operated a grocery

store in the black section of town. Mommy's family — her older brother, her younger sister, and her mother — all worked in the store during the school year. During the summer, the children were sent to New York City to stay with relatives. It was in New York that she met my father.

Andrew D. McBride was a young violinist from a small town in North Carolina who had come to New York to make it in the big time. But there were no big-time opportunities for a black classical violinist, and he ended up working in a leather factory in the Bronx in 1939. The factory was owned by Mommy's aunt, and Mommy worked there, too.

They courted that summer, and before Mommy returned to Virginia to finish her last year of high school, he proposed and she accepted. When she told her father the news, he said that if she married a black man, he never wanted to see her again. He never did: Mommy never saw her father, her mother, or her brother after she graduated from high school and left home to marry my father and live in Harlem. She did see her sister, briefly, after my father died in 1957.

At the time she was living in a two-bedroom flat in the projects in



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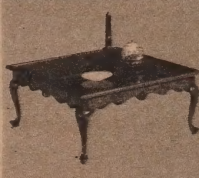
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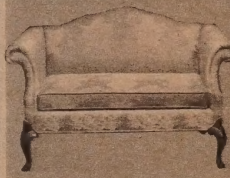
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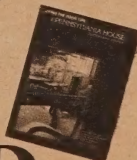
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projects in Red Hook, Brooklyn. She had seven kids and was pregnant with me. She discovered that her sister was living in Forest Hills, Queens, so in desperation she left her black children at home, out of sight, and took the subway to her sister's house. When she got there, her sister opened the door, saw who she was, and slammed the door in her face. I've only heard Mommy tell that story once.

Recently I donned my reporter's cap, trying to glean some specifics about her history, and asked her when she last contacted her family: I knew it was at least twenty years ago. "Well," Mommy said, sitting in an armchair in our home in Philadelphia and cradling a cup of coffee, "I knew my mother was in the hospital, so I called my family up. When I first called, they said, 'You know your brother got killed.'" (He was killed in World War II.) "But they wouldn't tell me where my mother was. The second time, they just hung up. They said, 'Stay out of our lives. You've been out. Stay out. Don't come back.'" She looked straight at her cup.

The journalist in me collapsed. "Ma, I think they're pretty stupid people," I said. In my mind I was saying, "I'll beat the '#&!' out of them," but of course I didn't say that.

She was calm. "You don't understand Orthodox Jews," she said.

"I understand them," I said. This was a lie, as I would not know an Orthodox Jew from a pair of pliers. Mommy knows that, but she also knows she's the only one from this family who understands what that family was all about, so she just laughed.

"I don't care about them," she said. "I'm doing this for you. When I left home, I left everything. I never looked back." She pointed to the floor. "My life is right here.

"Let me tell you," Mommy went on, "from what I've seen of the white side, it's no great glory. People are people. They just have their ways. We have our ways, too." She playfully tilted her head, shifted her eyes upward, and spoke in her preacher imitation: "Why? Why do I like the black side? I don't know. I'm just a Christian, honey. I'm free."

Harlem was evidently a different place when Mommy and Daddy set up shop in a one-room flat on 127th Street in 1941. Whites came up to enjoy facets of black life like jazz and literature, and there was another mixed couple on their block. The city itself was still filled with first- and second-generation immigrants, black and white, who shared the common dream of freedom and opportunity that was America earlier in this century. My parents were very much a part of that. In their house, there was always talk of civil rights, political issues, and the arts. Religion, the Baptist Church, was a staple. My mother had given up Judaism, and all of us attended church regularly, whether we liked it or not.

My father landed a job as a printer, and Mommy looked for work after her third child was born. She was unskilled, but she had heard that they were auditioning dancers at Radio City Music Hall. Always game, she tried out for the Rockettes, and she failed. Next she picked up a used typewriter and practiced on it, eventually landing a night job as a typist for

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Ruth McBride Jordan celebrates her sixty-first birthday, with help from some of her grandchildren.

a large Manhattan bank. That job was the backbone of her efforts — conniving, borrowing, planning, saving, and scrimping — to raise us, keep us out of trouble, and put us through college and, in some cases, graduate and medical school.

In 1951, the family — there were now four children — moved from Harlem to a larger, two-bedroom flat in the projects of Red Hook, in Brooklyn. Seven of Mommy's twelve children were born there; the last was born in Queens. In 1954, my father, who eventually gave up music as a profession, acquired a ministerial degree and started a church for people who lived in Red Hook. He and Mommy went from door to door during the week offering Bible study, and they set up church in the living room of our home on Sundays. The kids would be dressed up, and the table, covered with a white tablecloth, was my father's pulpit.

"We didn't have a piano then because we were so poor," Mommy wrote later. "But we would distribute hymn books and sing and have a good service. I loved it."

Eventually they raised enough money to rent a building and found a small, vacant store a few blocks from home. The white man who owned it,

a shopkeeper, refused to rent his property to blacks.

But Mommy, armed with the savings from the small congregation that met in our living room, went to see about the property and walked away with a signed lease in hand. The next day the black congregation arrived with paint cans and hammers. "He wanted his store back then," Mommy said with a laugh. "Daddy talked him out of it."

The New Brown Memorial Baptist Church, with its incongruous beginnings, was a soul-shaking house of God. Daddy ran the place, and Mommy was in the choir.

In 1957, Daddy entered Holy Family Hospital in Brooklyn for what turned out to be cancer of the pancreas. I found out, not from Mommy but from relatives who were there, that the racial situation was very uncomfortable in that hospital. Mommy didn't even bring my older brothers and sisters to see him. (I wasn't born until after he died.)

Five years ago I asked her about it in a letter, and this is part of her reply:

When he died, I felt like half of myself died along with him. It happened about 4:30 or 5:00 a.m. The hospital called me and it was the doctor. He asked me if I was Mrs. Ruth

McBride. I said yes. Then he told me Mr. McBride had passed away.

I walked back to the bedroom and looked out over projects. It was just getting to be the break of day. I looked out there, and there was a blackness that came over me, a sinking feeling like I was going right down into blackness. ... The children woke up and they were huddled together crying.

I was 36 when your father died. Slim and pretty.

That's it for now.

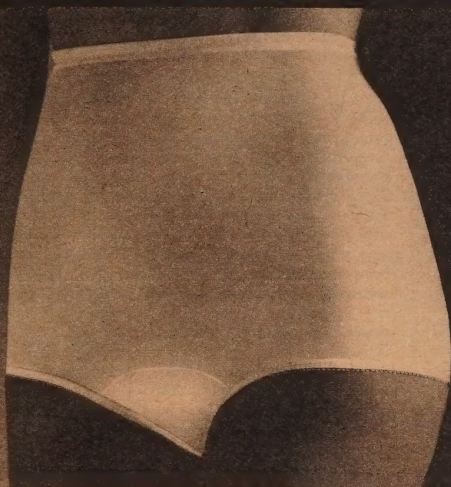
Love, Ma

After that Mommy made ends meet by working as a typist and selling church dinners on weekends — the proceeds benefited both her family and the New Brown Memorial Baptist Church. She never asked for or received welfare, and my siblings — the eldest was 14 — were not old enough to work. (Mommy never forced any of us to work; she preferred that we bring home good grades instead.)

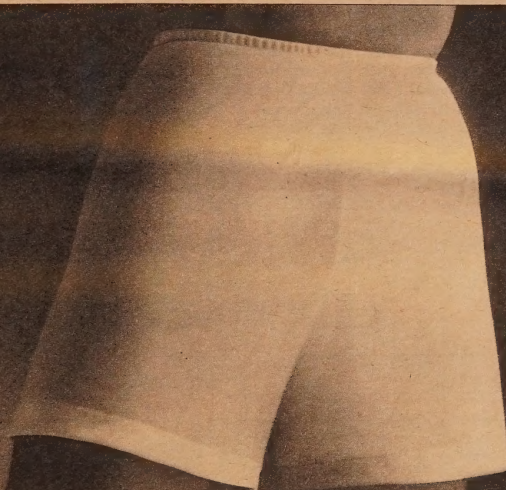
She did get some help, though. When she and my brothers and sisters returned from burying my father in North Carolina, Mommy found her mailbox full of envelopes with money from our black relatives and friends — people without a lot of mon-

Continued on page 30

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"Martha Leading Mary Magdalen to Christ" (ca. 1520-25).

RAIMONDI

Continued from page 12

There are reasons other than the historical for prizing Marcantonio's work, however — reasons splendidly set forth in the major exhibition of his engravings on view at the Wellesley College Museum through June 13. Organized by the Spencer Museum

and the Ackland Museum of Art of the University of North Carolina, it is, amazingly, the first exhibition since a New York gallery displayed Marcantonio's work in 1909. The only earlier show took place in London at the Burlington Fine Arts Club in 1868.

Why have there been only three exhibitions in one hundred and fourteen years of the

work of a man who exerted more influence on the fine arts than any other printmaker? Perhaps the problem lies in the misconception that Marcantonio was merely an inspired craftsman — all technique and no vision. This view overlooks the fact that artists of all kinds usually fall into two categories: innovators, whose work pushes the

boundaries of possibility outward, and consolidators, whose work summarizes the artistic conventions of a particular period. Marcantonio, who restated the work of others, belongs in the latter category.

What we know of Marcantonio's life is fragmentary and tantalizing, based largely on Giorgio Vasari's sometimes unreliable *Lives of the Most Eminent Italian Architects, Painters, and Sculptors*, published in 1550. Exactly when and where Marcantonio was born is unknown; he is first recorded as an apprentice in the workshop of the goldsmith and painter Francesco Raibolini, called Francia, in Bologna. Goldsmiths not only fashioned waist buckles and precious table utensils; one branch of their art was engraving on metal plates for printing. During his 20s, Marcantonio apparently spent several years with Francia's family; the monogram MAF, which appears on many of the prints from Francia's workshop, is said by Vasari to be the initials of "Marc Antonio de Franci."

In 1506 Marcantonio discovered Albrecht Durer's *Life of the Virgin*, a series of sixty-nine woodcuts that was for sale in the Piazza San Marco in Venice. He spent all his money to purchase the series, then he copied the woodcuts as copper engravings and signed them with Durer's famous monogram — the roofed A and small D. Was this a counterfeiting enterprise, as Marcantonio's use of Durer's signature might imply? Or was it only a technical exercise, since no one is likely to mistake an engraving for a woodcut?

The reality may have included both elements. As luck would have it, Durer passed through town on a journey through Italy and vigorously protested Marcantonio's actions to the Venetian senate. Marcantonio quickly put his own signature on the offending pictures: Selling them as reproductions apparently satisfied Durer.

Marcantonio retained his admiration for the German master, and he unquestionably furthered his own artistic development by learning from Durer's subtle engraving technique. He simplified and gen-

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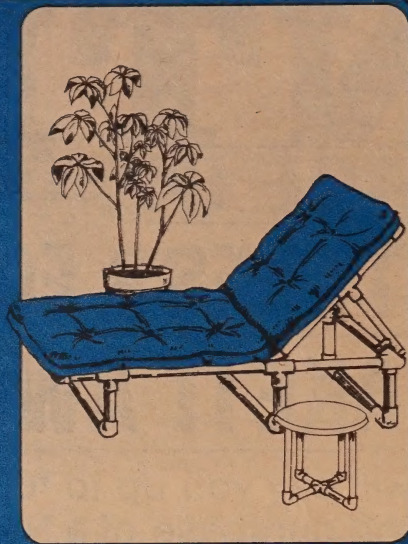
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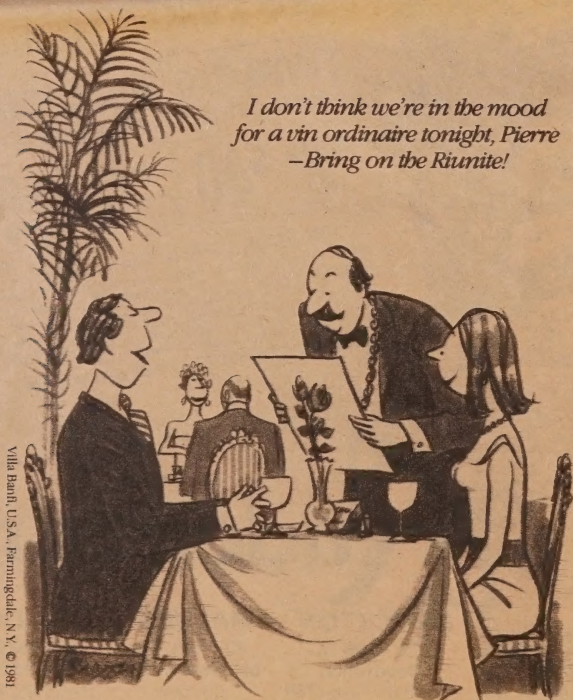
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eralized Durer's images, and his treatment of cross-hatching in modeling tended to regularity — as if Durer's expressive handling of the engraver's pointed steel burin inspired his own impulses toward classical system and order. He also imitated the short, dense strokes that give Durer's figures a metallic sheen.

From 1506 to 1510, Marcantonio's work shows many new artistic influences, doubtless the result of his immersion in Durer's methods and his study of art in Venice, Florence, and Rome. He learned from the feathery touches and stippings of the Venetian school, the atmospheric intricacies of Lucas van Leyden, the balances and weights of Michelangelo's figures. His work during this period also provides the only documentation for two lost masterworks by other artists, the so-called *Dream of Raphael*, a large, enigmatic painting by Giorgione, and *The Climbers*, based on a section of Michelangelo's cartoon of *The Battle of Cascina*, which he probably saw while he was en route to Rome.

In Rome he met Raphael. Thus began the miraculous decade, from 1510 to 1520, in which Marcantonio served as the engraver of Raphael's drawings and designs. According to Vasari, Raphael, who had appreciated Marcantonio's engravings of Durer's work, "was desirous of seeing his own works treated after that manner," but the precise nature of their business arrangement is unclear.

As Innis H. Shoemaker,

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the assistant director of the Ackland Museum, indicates in the Wellesley exhibition catalogue, several points remain cloudy. Did Marcantonio receive drawings directly from Raphael's workshop? If so, did he buy them or borrow them, and how were the profits from the engravings distributed? And what was the role of Raphael? Did he compose — as evidence strongly suggests — specifically for the engraver? Marcantonio's first engraving for Raphael was the *Lucretia*, following a now lost drawing; Raphael was reputedly so delighted that he worked directly with Marcantonio thereafter.

Whether that story is apocryphal or not, Marcantonio appears to have had the collaborator's true capacity for assuming the coloration and temperament, in his work, of his master colleague. His fluency in drawing improved while he worked with Raphael; no longer did he rely on long, loose, tentative engraving strokes. He acquired assurance. The sophisticated composition of his engraving from Raphael's *Massacre of the Innocents*, derived from ancient Roman relief, and the clarity of *Adam and Eve*, in which trees and landscape bend in response to the statuesque foreground figures, show figures superbly integrated into luminous space. Marcantonio's rounding and shading of figures suggest how much he had learned from northern European artists like Durer and van Leyden; but he was freer than they, not burdened by redundant detail.

Moreover, his complex technique of creating soft contrasts of light and shade, first employed in *Poetry* (1515), rendered forms fully modeled, built up from variations of shadow rather than from overt contrasts. The technique lent Marcantonio's work a rich, creamy texture and created haunting pictorial effects. His handling of a variety of light sources and of chiaroscuro interplay, rippling lights and darks, declared his desire to achieve for the engraving the emotional range and differentiation of the painting — a bold systematic style capable of expressing the musculature and volume of Raphael's figures, combining these solid forms with evocative pictorial moods.



"Man Carrying the Base of a Column" (ca. 1517-20).

Marcantonio's mature style, seen in the *Judgment of Paris*, is both sculptural and pictorial. The engraving itself was an astonishment of technique in its time; in order to attain a sense of color and a tonality that binds all the elements of the complex composition together, Marcantonio rubbed the plate with a rough, pumicelike stone before making the engraving. The images of gods and goddesses exalted the serene spirit of antiquity that Marcantonio portrayed, yet the visual language remained unmistakably that of the high Renaissance.

Raphael's death in 1520 ushered in Marcantonio's decline. He continued to engrave designs by members of Raphael's workshop, such as Giulio Romano and Polidoro Baccio, but his association with Romano proved disastrous. Publication in 1524 of *I Modi*, his series of twenty pornographic prints after Romano's paintings, led to reprisals by the papal authorities. Romano was conveniently away in Mantua; Marcantonio was imprisoned, but he was released in 1525 through the intervention of the satirist Pietro Aretino with Pope Clement VII — or so Aretino said. Subsequently Aretino

produced a batch of lewd sonnets to accompany the engravings and fled Rome himself.

Two years later, Rome was sacked by the German mercenaries of the Emperor Charles V of Spain, and Marcantonio lost his possessions. Forced to ransom himself, he is said to have taken refuge in his native Bologna, "all but a beggar," and there, around 1534, he died.

Like his birth, Marcantonio's death is unrecorded. One annalist declares that he was murdered by his patron because for his personal enrichment he made a secret plate of *The Massacre of the Innocents*. Questions about him persisted: Did he have a wife in Rome, "a woman of quality," who was virtually as skilled in the art of the engraver as he? And did he leave a son who became one of the anonymous masters of the next generation? The legends about Marcantonio Raimondi, in circulation within a few years of his death, suggest his hold on the imagination of his time. But no legend misrepresents him more than the assertion that he saw with the eyes of other men. ■

THE ORIGINAL

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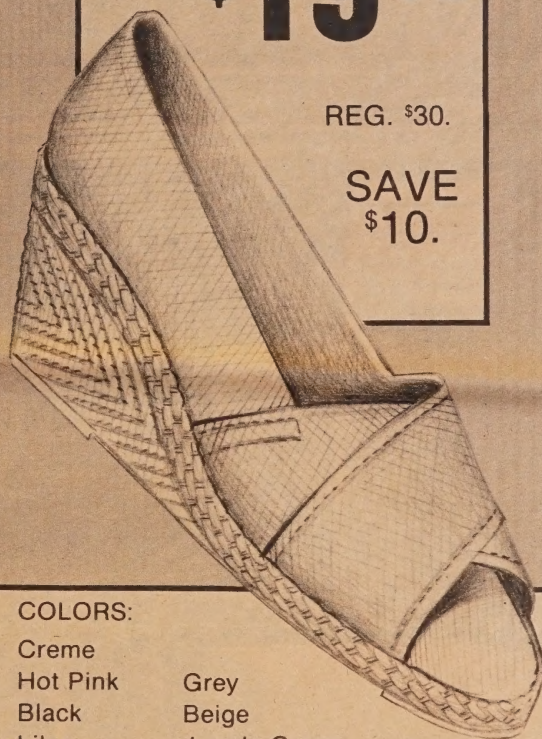
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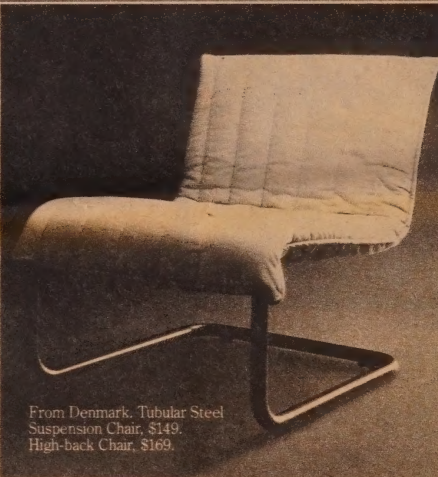
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MOTHER

Continued from page 24

ey, but with a lot of heart and compassion.

The great Louis Armstrong, when asked to define the word "jazz," once said, "If you gotta ask, you'll never know." That's how I feel when people ask me how Mommy raised twelve kids: It's just too hard to explain. And I'm just as amazed by it as anyone else. Indeed, I'm more amazed because I know how disorganized my mother is.

When we were kids, the rule of thumb if Mommy gave you a bag lunch to take to school was to check it before leaving home. Otherwise it could be a surprise package: a diaper, a washcloth, garbage. I once found a pile of dirty socks in a bag supposed to contain my gym clothes.

Mommy is not only disorganized, but she's impulsive to boot. First she's talking about going to the flea market in South Philly, then three hours later she calls you from New York saying she decided to check out a sale she'd heard about on WOR-FM.

She's a real character. About two years ago she registered for a stenography course at Temple, went to two classes, quit the class, rejoined the class, huddled for three days with one of my brothers over a marriage crisis in New York, then took off for Europe by herself. She did this in the space of about a month.

In the old days, it was no different. There were times when Mommy would get up in the morning, fix breakfast, and then disappear for the whole day, coming home with no explanation of where she'd been.

And her housekeeping — Mutual of Omaha's *Wild Kingdom* was kid stuff compared to this. You'd walk into the living room and kids would be everywhere — reading, playing, sketching, fighting, counseling, practicing musical instruments, gossiping, and listening to radios and records (television was discouraged). When we lived in Red Hook, this carnival took place in five rooms. In Queens it took place in a three-bedroom house. In Philadelphia, the scene is more like that of a busy train station. The homes were different, but the appearance was the same. Every room looked as though Hurricane Betsy had just passed through — including Mommy's room, which served as a twenty-four-hour counseling, business, gossip, education, health, and correction center.

Mommy was president in our house, always. This didn't mean her husbands were relegated to the status of vice-president — both exerted serious and powerful influence. But she was the string that tied the shoe, the connection between father and stepfather, the one who figured out solutions to the no-money problem, and the all-seeing eye that kept the kids out of trouble. She ran the place like a discombobulated federal government of the Good Old Days. It was New Deal all the way, with all monies spent on social programs like food, books, education, art, and music. She served as chairman of the Federal Reserve Board ("I have no money"), head of the Civil Rights Commission ("People stare at us because we're beautiful"), secretary of labor ("Just stay in school"), commander-in-chief ("If

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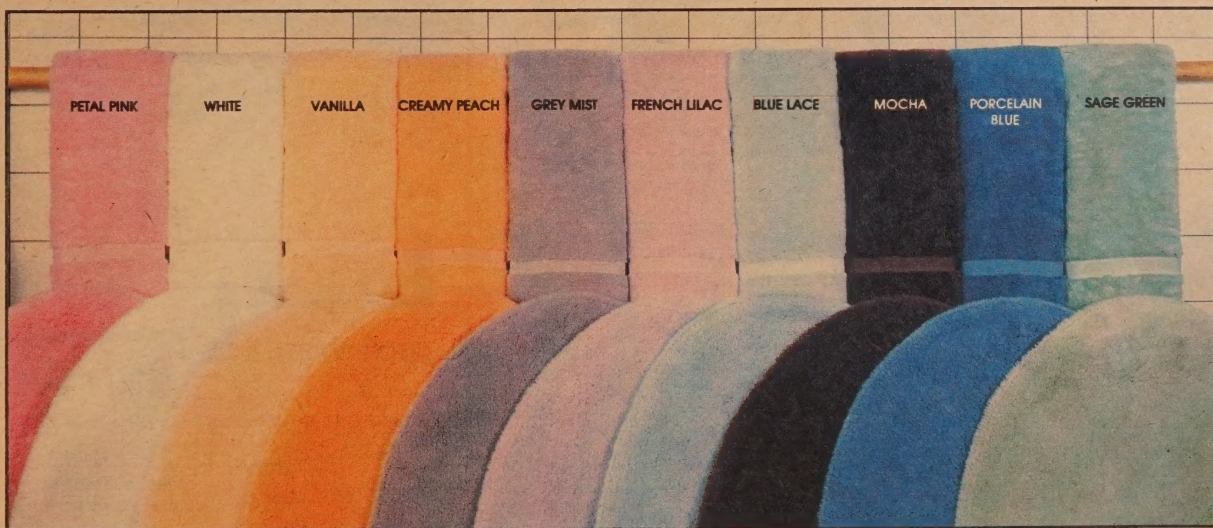
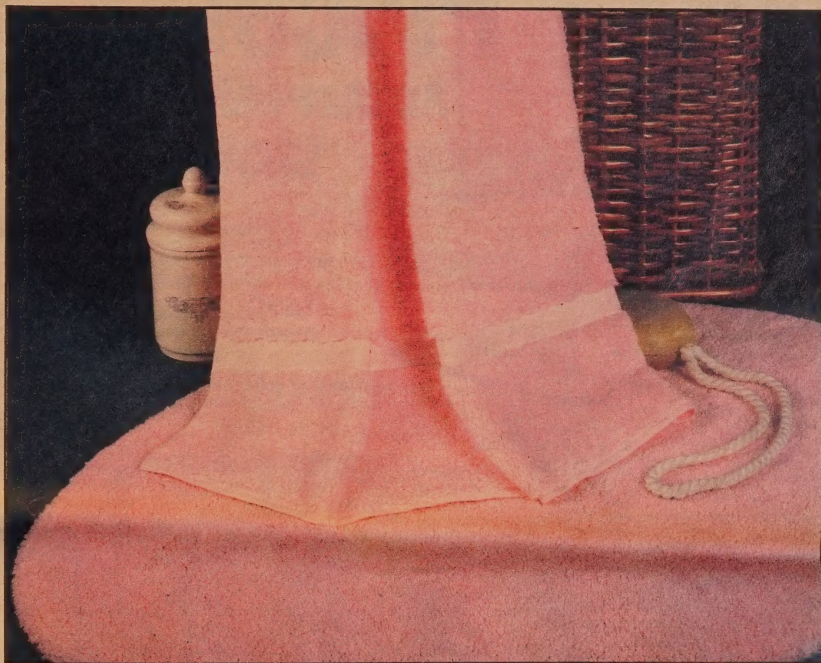
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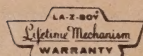
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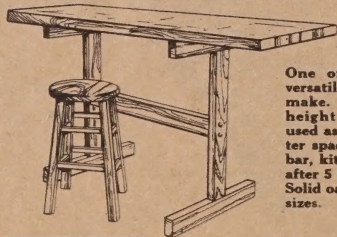
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sombody hits you, take your fist and *crack 'im*"), and head of the House Visiting Committee ("No friends in the house; I've got enough kids of my own").

Mommy established four ironclad rules, which were enforced by means of a brown belt that was thunder and lightning:

1. Be in the house before dark.
2. Bring home good grades. (All were expected to go to college, no questions asked.)
3. Do not tell your business to outsiders.
4. Follow the United Kingdom, or King/Queen, system.

The first three are self-explanatory. The fourth, the King/Queen system, worked like this: Parents could not be around all the time, and Mommy, the head honcho, worked nights. Therefore the eldest child in the house (during the later years, there were usually three or four away at school, but there were always seven or eight hanging around) automatically earned the title and responsibility of King or Queen of the United Kingdom, as Mommy called

it. He or she was expected basically to act as Mommy — not as Daddy, but as Mommy.

We were really serious about this system, partly because it fit our reclusive situation and partly because it left room for play and imagination. Also, looking back, I realize it insulated us from a lot of racism outside our home.

Kings and Queens needed subjects. Thus court jesters, soldiers, pawns, and slaves were appointed. There were work stoppages, food shortages, strikes, and revolts at bedtime (we slept two, three, or four to a bed — boys in one room, girls in another). It was an entire society. A national anthem was written. Armies were formed. Wars were fought with flying pillows, rubber-band guns, notebooks, shaving cream, toilet paper, and anything else that was handy. Combatants wore football helmets, high-heeled shoes, baseball gloves, shoulder pads, blankets, and winter overcoats, even in the middle of July.

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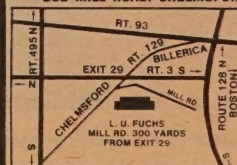


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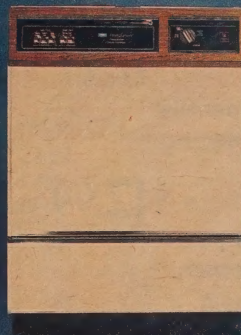
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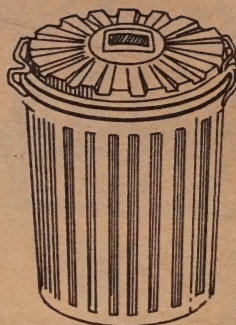
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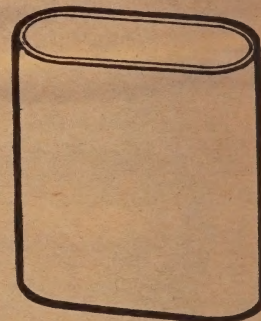


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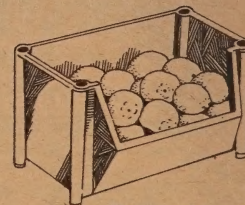


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Ruth McBride Jordan and Hunter Jordan with Dorothy and James.

queens and soldiers forgot themselves and became just what they were: a bunch of kids who wanted their mama. I don't know how she did it.

Shortly after I was born, Mommy was selling church dinners in the courtyard of the projects on a Saturday when a tall black man in blue work clothes strode up. He introduced himself as Hunter Jordan, Sr., and bought himself a dinner. The following Saturday he came back and bought another one. Then he came back the next Saturday and the next and the next, buying dinners and chatting with Mommy. This went on for about six weeks. The guy must have been worn out from eating ribs.

Finally one Saturday he said, "You go to movies?"

"Yeah, I go to movies," Mommy said. "But I have a small son and he goes to movies, too." The son was me. I guess she decided to put the facts right out there. Then she dropped the bomb: "I've got seven other kids, too."

"Well," he said, "I guess you're enough for a baseball team."

Two months later Hunter Jordan, a furnace fireman for the New York City Housing Authority, married Mommy and took the baseball team for his own. He added four more kids, to make it more than enough for a football team, and in 1964 he packed the whole squad into a U-Haul truck and put us in the big leagues, a house in Queens. He was a kind, quiet man — Mommy loved him a lot — and when he died of a massive heart attack in 1972 we thought it was a mean, cruel trick.

It was tough when Daddy Jordan died. It was the second time that Mommy had picked up the phone in the early morning hours and heard

news like that. Five of us slept on the floor near her bedroom the night she got the news, and we could hear her crying softly behind the door. She never cries in front of us.

Like most of my brothers and sisters, I was too wrapped up in my own grief to watch how Mommy put the pieces of her life back together in her regular disorganized way, using the smallest and most scattered pieces of hardware. I don't know where she got the strength, but I understand how the process works. I believe Mommy made a pact with herself a long time ago, when she was first married my father: Since she was going to dance to her own tune, she might as well learn to improvise the harmony. She never was the type to go to parties and follow the crowd, and she's been that way as long as I've known her — and that's all my life.

She might seem disorganized and spontaneous on the outside, but underneath that exterior is a solid blueprint, with lines laid out in bright colors, carefully mapping out the strategy she accepted a long time ago: that all matters will even out in the end, that God makes it so, that you just follow your own ideas and take your lumps quietly until the lines connect.

The lines have connected. Mommy's plan worked. The proof? Dennis, Rosetta, William, David, Helen, Richard, Dorothy, James, Kathy, Judy, Hunter, and Henry — her children, all of whom believe in what she lives by and what she believes in so fiercely.

After Daddy Jordan died, Mommy did what she had always done. She worked, kept us in school, arranged to send us to free summer camps, and kept us involved with music and art lessons. If one of us got out of sync,

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By Catharine Osgood Foster

Gardeners have many different reasons for disliking weeds. Perhaps the most prevalent is a desire for tidiness and a feeling that weeds in a garden look messy. Weeds are also considered a menace because they use up water and nutrients you want to save for your vegetables. Many weeds produce a large number of seeds, most of which are very long-lived; they can lie dormant in the soil for years. Some weeds attract pests, though often that is a blessing because they attract marauders away from your other crops.

What are you planning to do about weeds this year? Avoid them? Suppress them? Replace them? Smother them? Or just weed them out? The first thing to remember is that every time the soil is stirred up or disturbed, weed seeds immediately respond by germinating and then growing up to make more seeds. Stir up the soil a second time, and they are at it again.

CATHARINE OSGOOD FOSTER WRITES ABOUT GARDENING FROM HER HOME IN BENNINGTON, VERMONT.

PUTTING WEEDS IN THEIR PLACE

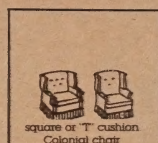


For weed control, try no-dig planting and lots of mulch.

If left alone, however, some weeds die off because they contain a toxin that not only wards off competitors but induces them to self-destruct. Ragweed is one of these — that's good news to hay fever sufferers, most of whom are allergic to ragweed pollen. On the other hand, ragweed seeds, left undisturbed in the soil, will lie dormant for years unless the soil is stirred up again. They have just enough water, evidently, but lack the air to get going.

Therefore the first suggestion I have for cutting down the weed population is not to plow, dig, or till. Just plant the seeds of the plants you want and wait and see. One method of no-dig gardening is to use lots of mulch. This not only makes planting easy, since you just poke the seeds down into the mulch; it also smothers weeds that might otherwise come up by cutting off the light they need to grow. Your young plants will need light, too, but you can provide it by drawing back the mulch just around those plants.

Another no-dig method is to plant right in the grass. Pull up a bit of sod, clean the earth that is exposed, cut back the grass roots, and plant your seeds. A few dandelions may come up, but



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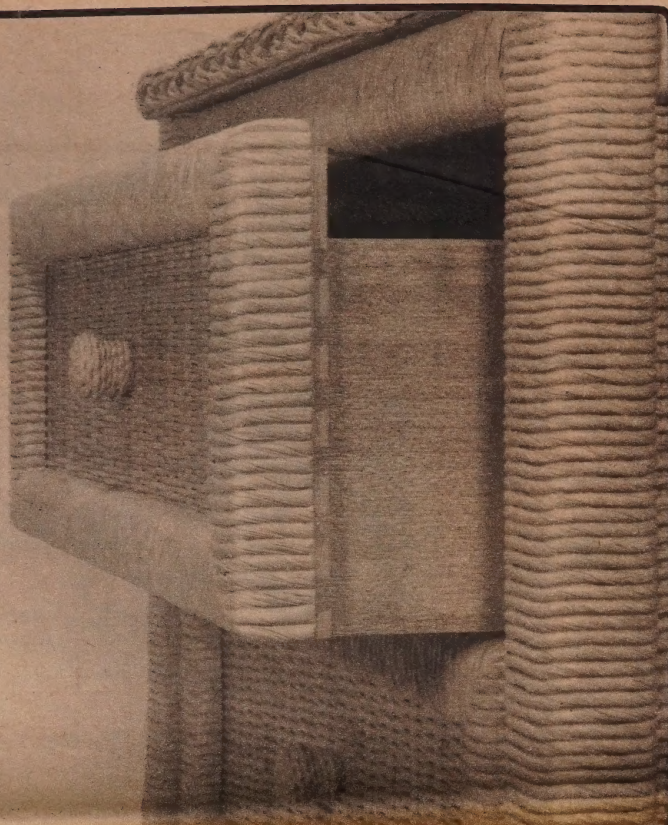
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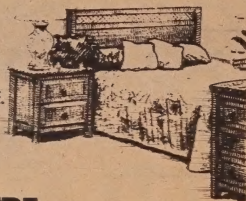


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with such a tiny space you can easily keep watch and pull them out. This little space can be used for transplants, too. When they get big enough, they will shade out potential weeds because weeds like to grow where it is sunny.

Shade is always a good weed preventive. This is why the French intensive method of gardening, in which the plants are placed close together, is helpful: The tightly spaced plants cut off the light between them, so weeds cannot grow there.

Another dodge is to put in a cover crop around the plants you want — rye grass, upland cress, or, in the ornamental garden, myrtle, violets, even the invasive ajuga. All are vigorous enough to crowd out weeds. (You may have to control the ground covers, because they, too, have a tendency to become weedy.)

Weeds do have their uses. In land that is periodically tilled and cultivated, weeds turned into the soil again as young plants contribute green manure and enrich the soil. Their nitrogen and minerals help to build soil fertility. Weeds often have large, deep

roots that burrow down to mineral-rich layers of the soil and subsoil, bringing up valuable nutrients for other plants. Even more important are the channels these roots make. The roots of nearby crop plants can go easily down into the soil for water and nutrients by following the channels opened by the weeds.

Many weeds are good indicators of the kind of soil you have. Such plants as tickle grass and broomsedge show you the soil is poor and needs fertilizer, especially organic matter. Acid soil needing lime will be indicated by the growth of cinquefoil, knapweed, star grass, sheep sorrel, and hawkweed. If the soil is also wet, the indicators will be ancient weed or swamp horse-tail. Somewhat less severe acid conditioners are shown by chickweed, yarrow, black-eyed Susan, and sorrel, once again.

A soil with too much lime is shown by goldenrod, penny-cress, pickernel weed, and peppergrass. You probably know it if your soil has wet spots, but a sure sign is the appearance of joe-pye weed, Saint-John's-wort, and spider-wort. If chamomile, quack

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grass, or horse nettle starts growing, you may have hardpan (an impenetrable layer of compacted soil) under your garden, and it is time to break it up with a pickax or subsoiler. Even morning glories, bindweed, and field mustard may indicate hardpan.

Some weeds are welcome host plants or trap plants for insects. Many of the beneficial insects such as ladybugs, beetles, predacious spiders, and mites that finish off pest insects make their homes in weeds (but so do some pests, of course). Trap plants include knotweed to lure Japanese beetles away from your white roses, corn, or grapes. If kept busy on trap plants, such pests are more likely to leave your garden plants alone.

Several troublesome weeds in the western states have been controlled by introducing their natural predators. The Klamath weed, a poisonous plant on western ranges, has been controlled by a tiny beetle that eats nothing else. The prickly pear cactus succumbs to a moth that makes lethal tunnels in the plants.

Leaf beetles are also used to attack the invasive American lotus, which gets into duck sanctuaries and crowds out their food plants. If these cures interest you, ask your county agricultural extension agent for more information.

I do not approve of herbicides. The most essential plants in your garden, the

Some weeds are welcome host plants or trap plants for harmful insects.

beneficial bacteria and beneficial fungi in the soil, can be harmed by them, so you defeat your purpose of having a healthy garden by using them. Instead, use lots of organic matter in the soil, mulch your garden, stir the soil as little as possible — especially in the early part of the growing season — and let shade or ground covers do the job for

you. If none of these methods appeals to you, you can always spread black plastic on the ground to block the light and some air; it will also act as a mulch. Even layers of newspaper will control weeds if they are thick enough and weighted well to keep them from blowing away.

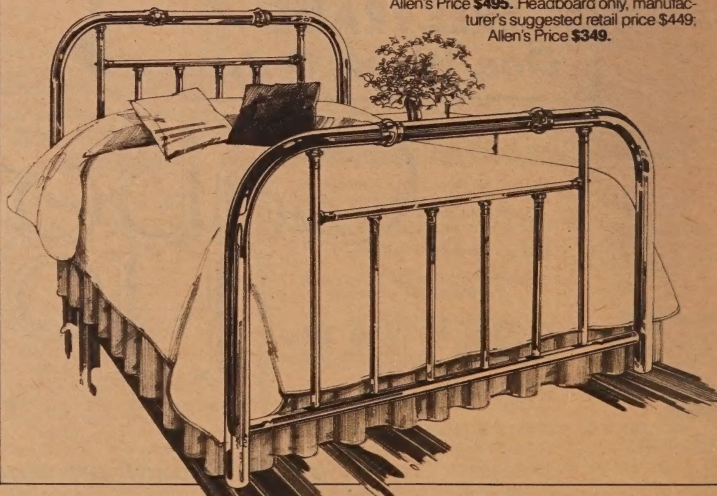
Finally, some weeds can be used for food. Many were brought over by early settlers for that purpose, notably purslane, lamb's-quarters, and possibly chickweed. Burdock and dandelions were also well regarded as food plants. The native pigweed, an amaranth now being cultivated in experimental gardens for use as a green and for grain, is a tasty plant. Nettle is edible, and so are the young tips and flowers of milkweed if you throw out the first two batches of cooking water. Watercress needs no introduction. If you want a pleasant addition to your salads this spring, add some violet leaves and blossoms — though I certainly would never call that lovely plant a weed, invasive as it can be. ■

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LAWYERS

Continued from page 11

to defraud persons "too numerous to mention."

The inclusion of attorney Bailey and his client Turner in a single indictment — and the government's decision to place them on trial together in a single proceeding — presented a perplexing and novel issue of both law and legal ethics. Bailey retained me to brief and argue this issue.

The problem can only be understood against the background of the attorney-client privilege. That privilege assures a client that whatever information or advice has been exchanged between the client and his lawyer will be kept in confidence by the lawyer and not revealed to anyone else. There are, of course, certain limitations: The information must have been exchanged in the process of obtaining legal advice; it must have been exchanged with the lawyer (and his staff) alone and not within the hearing of outsiders; and it must not be information about a future crime or fraud.

Subject to these limitations (and a few more technical ones), all information exchanged between a lawyer and his client must be kept confidential by the lawyer. (The client, however, is absolutely free to disclose it.)

In the Turner-Bailey situation, Bailey had served as Turner's lawyer for more than a year. During that time, Turner had many confidential communications with Bailey. I don't know the content of those communications. Though I was Bailey's lawyer, he did not feel free to disclose them to me, since I had never been Turner's lawyer. But it did not take much imagination to surmise what the general nature of those communications may have been. I could easily imagine a typical conversation:

Lawyer: "All that puffing and exaggeration that goes on at the sales meetings — it has to stop. You can't tell potential distributors that they're going to make \$50,000 a year. The record just doesn't bear that out. And you can't lead them to believe there is an unlimited pool of potential purchasers for distributorships out there. There just isn't.

You know darn well there's a saturation point."

Client: "I don't write the scripts for the sales meetings. Some of my salesmen out there may get carried away on occasion, but what can I do about it?"

Lawyer: "You damn well better do something about it. What your boys are doing out there is fraud. And if it doesn't stop, you're going to be in big trouble."

I don't know what advice Bailey actually gave to Turner. But if there had been a conversation something like the one I imagined, it would clearly be to Turner's disadvantage to have it disclosed, since it would establish that his lawyer had told him that his employees were engaged in fraud. Turner's failure to stop such conduct after being told it was fraud would hurt Turner in the eyes of the jurors.

But disclosure of the very same conversation would be to Bailey's advantage. It would show that Bailey had advised Turner to put an end to the fraudulent activities. Giving advice, after all, is all a lawyer can realistically do. If the client fails to follow the advice,

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Glenn Turner (center), Bailey's client and codefendant, with two aides.

the lawyer cannot be held responsible — especially if he was not aware that the advice had been disregarded.

The dilemma of the lawyer being tried jointly with his former client is that if he discloses the conversation, he helps himself but hurts his client; if he withholds the conversation, he helps his client but hurts himself. What should he do? Bailey called me

soon after the indictment was handed up and asked me to think about that perplexing question.

My answer was that he should do neither. He should seek to be tried *separately* from his former client so that he could disclose the conversation to the jury trying *him*, but withhold the conversation from the jury trying *his client*. Bailey had, of course, thought

of that, but he wanted me to write a brief in support of a severance. Severance means that the trials of two defendants — in this case Turner and Bailey — would be conducted separately.

I wrote a lengthy brief arguing that to try Bailey and Turner together would set a precedent that would create an irreconcilable conflict between attorneys and their cli-

ents, and would "encourage prosecutors to indict attorneys along with clients. [This] would have a severe chilling effect upon the willingness of the attorneys to represent unpopular clients and of clients to trust their attorneys with secrets."

The judge convened a hearing for June 13, 1973; as I walked into the Orlando courtroom, the assistant US attorney was pointed out to me. He was wearing a fluorescent-blue polyester suit and white shoes. But any hope that this garb, which seemed so unlawyerlike to a Northeasterner, would prejudice him in the eyes of the court was quickly dashed when the judge entered the courtroom: Underneath his robe, I could plainly see that he, too, was wearing a light-colored suit and white shoes. In addition to sharing similar tastes in clothing, the prosecutor and the judge also shared a common accent and relaxed manner. Beneath these casual exteriors were a tenacious prosecutor and a shrewd judge.

As soon as I began to speak, the judge pressed me

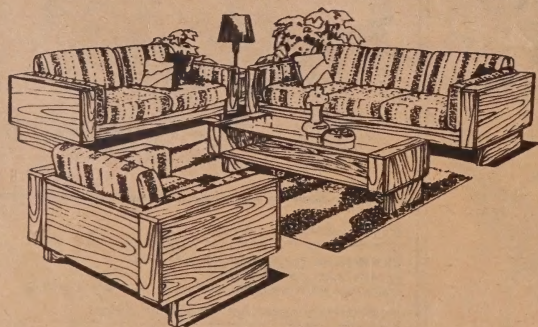
for specifics. He challenged me to give him "several" examples of conversations the disclosure of which would be helpful to Bailey and harmful to Turner. I was not in a position, of course, to be specific, since Bailey had deliberately refused to brief me on the content of these privileged conversations. I did suggest, however, the general tenor of such conversations and offered to have Bailey disclose some of them to the judge privately in his chambers, outside the presence of the prosecutor.

The prosecutor took the position that none of the conversations between Turner and Bailey came within the lawyer-client privilege, since they were all part of an ongoing fraud — a continuing crime.

He argued that "Mr. Bailey should not be [allowed to hide] behind the privilege of ... the client." I saw my opening and responded: "Mr. Bailey is [not] trying to hide behind the privilege. [But he is obliged] to claim his client's privilege whenever he is asked a question which might breach that sanctity. Now, the reason why this motion for

Continued on page 50

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ASK THE GLOBE

Q. Could you shed some light on the origin of the idea that a successful gardener has a "green thumb"?

L.F., Mansfield

A. The *Morris Dictionary of Word & Phrase Origins* gives credit for the following explanation to Norman Taylor, editor of the *Encyclopedia of Gardening*: In Italy there once lived a monk named Fra Antonio, a most successful gardener. When asked why his fruit trees, flowers, and other plants flourished, his response was always, "I don't know. I love the plants." Two monks were watching him at his work one day when one smiled and said, "I know why Fra Antonio can make plants grow so well. See, he has a green thumb." And he did. His thumb was green from handling his plants. From that day to this, good gardeners have been said to have a "green thumb."

Q. I graduated from college during the Depression and walked the streets of Fall River looking for employment. What caused that city to become bankrupt? How long was the city in state receivership?

J.N., Newport, R.I.

A. Faced with a critical drop in tax revenues as the city's textile mills suffered from a ban on child labor and as the city's failure to devalue property made taxes nearly impossible to collect, Fall River was placed under state receivership by the Massachusetts legislature in 1930 for a ten-year period. A three-man state Board of Finance was appointed to cut city expenses to allow a state-backed \$3.5 million bond to be retired and to extend payment of another \$1 million in temporary notes for two years. If necessary, the state's apportionment of corporate and income tax revenues normally distributed to Fall River would guarantee these debts.

Receivership came after the city itself had defaulted on a temporary loan. The board consisted of Frank Donahue, chairman of the Democratic State Committee; James Jackson, former Republican state treasurer, and James Burke, superintendent of the Sagamore Company in Fall River. These three, in turn, picked Frank Osborne, a former state senator from Lynn, as expert adviser at a salary of \$100 a week. (Board members paid themselves the same salary.)

The board cut city salaries 20 percent, but no one was paid less than \$16 a week. Staff reductions were generally made by "letting the Lord prune the payroll": As city workers retired, their jobs were not filled. There was one notable exception — sixteen nursemaids, hired to remove the coats and hats of public kindergarten children, were dismissed. Shortly afterward the kindergartens themselves were closed. Before the decade of receivership ended, Fall River had dropped property valuations and the once silent mills were again hiring workers.

Q. What is the Boston Stone? Reference was made to it in an earlier column.

R.G., Gloucester

A. The Boston Stone, across the street from Boston's oldest brick house on Marshall Street, was originally a grindstone used in milling paint; it was imported from England in 1700. In 1836 it was placed in the wall where it is today, resting on a fragment of the granite

trough with which it had been used. Many people believe that when it was placed in the wall it marked the center of the town and that it was used as a fixed point from which distances were measured.

Q. Recently I attended a full military funeral for a friend who was a US Marine. In the final salute, a volley of three shots was

fired. Is there a historical reason for the three shots?

C.F., Marshfield

A. The final graveside salute is traditionally a twenty-one-gun salute, in which seven riflemen each fire three shots. ■

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LAWYERS

Continued from page 48

severance is being brought is precisely because Mr. Bailey ... wants to bring everything out into the open and wants to testify as to every conversation he had."

The judge decided to hold our motion for severance "in abeyance" until later in the trial, when it might become clearer whether there was an actual — rather than a theoretical — conflict between Bailey and Turner. In reserving this crucial decision, he planted the seeds that would eventually blossom into a practical victory for Bailey — albeit a costly one.

Addressing the government's decision to try Bailey and Turner together, the judge cautioned: "Now, the Government proceeds ... at its own peril ... because of the duration of the trial, if the case goes eight to fourteen weeks ... It might be that [if a severance has to be granted after that period of time, this] might preclude a retrial."

The judge's statement was prescient in one respect, but dramatically wrong in another. The government's case did

not take eight to fourteen weeks to present to the jury; it took nearly thirty weeks. And after all grueling weeks of trial (during which Bailey represented himself), the judge finally did what he should have done thirty weeks earlier: grant F. Lee Bailey a severance from the other defendants and declare a mistrial as to him.

The case went to the jury without Bailey, and after seven days of deliberation, the jury remained deadlocked. The entire thirty-week trial had been for naught. The defendants were told to prepare for a new trial.

But what about Bailey? The court had warned the government that a long trial culminating in a severance "might preclude a retrial" of Bailey. But the court refused to intervene, and the prosecutors kept Bailey up in the air for several months, "twisting slowly, slowly in the wind," as he put it in an affidavit. They refused to drop the charges or set the case down for a speedy trial. Bailey's practice began to disintegrate; his law firm fell apart; his wife fell ill; he suffered continuing anxiety.

Finally, in July 1975, all charges against Bailey were dismissed by the district court. Several of the remaining defendants, including Turner, agreed to plead guilty to misdemeanor charges and received probationary sentences.

The dismissal of the charges against Bailey permitted him to resume the full-time practice of law, but the stigma of indictment still hung over him. Glamorous clients were no longer knocking at his office door. Bailey told journalist Shana Alexander that he had to borrow \$400,000 just to stay afloat: "It was the worst thing that ever happened to me. I couldn't try any cases. I couldn't get any income. People stayed away in droves."

But all this was to change, unexpectedly, and dramatically. On September 18, 1975 — just weeks after Bailey was cleared of all charges in the Turner case — the news came over the wires that the most famous, enigmatic, and controversial kidnapping victim in recent history had been captured by the police. Nineteen months after her abduction from a Berkeley apartment, Patricia Hearst was under ar-

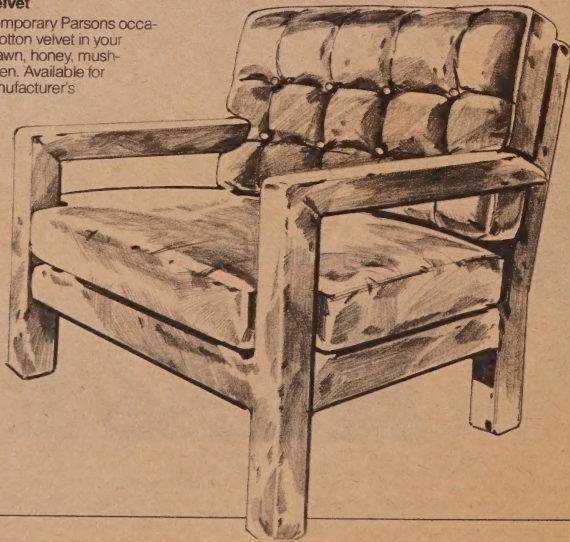
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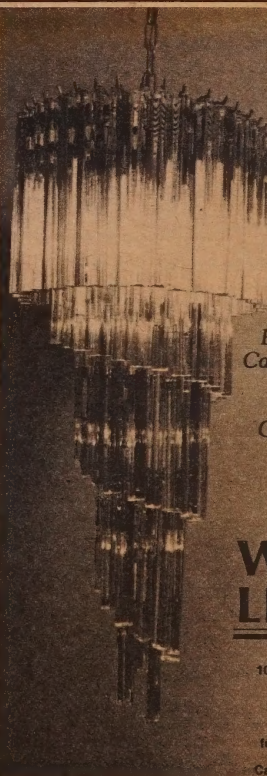
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rest in San Francisco. An emergency phone call reached Bailey at the state penitentiary in Jackson, Mississippi, where he was interviewing a woman on death row. The caller was Randolph Hearst. After some negotiation the Hearst family retained F. Lee Bailey to become their daughter's chief counsel in her upcoming federal trial for participating, ten weeks after her abduction, in the Symbionese Liberation Army's robbery of the Hibernia Bank. Bailey's handling of the Hearst case generated more controversy than any other in his controversial career and highlighted another important problem that certain kinds of defense attorneys encounter — or generate — in highly publicized cases.

Bailey retained me to help prepare the legal briefs in the Hearst case. As he told Alexander, "In a heavy case, I'm apt to send it over to Alan." And this was certainly a heavy case — both for Patricia Hearst and for F. Lee Bailey. It was Bailey's opportunity to put the Turner debacle behind him and to reassert himself as America's top criminal-trial

lawyer. The trial was among the most widely covered legal events in history. As one journalist put it, the Hearst case promised to become "another Trial of the Century — the fourth or fifth in [Bailey's] sixteen-year legal career."

The basic issue at the trial was whether Hearst had voluntarily participated in the Hibernia robbery, or whether she was still under the control of her abductors at the time she entered the bank carrying a gun. The press referred to this as the "brainwashing" defense.

Bailey asked me to coordinate the legal research on that defense. I hired half a dozen law students to dig up every case in Anglo-American legal history in which a defendant had been abducted and had then joined the abductors in the commission of criminal acts. We drafted several detailed legal memoranda on various aspects of the psychological defense and sent them off to San Francisco, where Bailey and his staff were in the last stages of pretrial preparation.

I submitted another memorandum analyzing whether the government could cross-

examine Hearst about what she had done during the year and a half between the bank robbery and her capture. The government would argue that if she had willingly participated in "revolutionary" acts during the months after the Hibernia robbery, then that willingness would constitute some proof that she also voluntarily participated in the previous Hibernia holdup. The defense would argue that subsequent events would not prove anything about her state of mind on the day of the robbery, since there had been an important intervening development between the Hibernia robbery and the others: The attorney general of the United States, William Saxbe, had told the press that as a result of the bank robbery, Hearst was considered "nothing but a common criminal." Her SLA captors kept telling her, "You have been defined as a criminal by your country, and now you have no choice but to join us!"

Bailey was worried about the jury hearing Hearst admit that she had willingly engaged in revolutionary crimes after the Hibernia job. He realized that even with the

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Bailey with a portrait of himself and his most famous client, Patricia Hearst, in her Symbionese Liberation Army guise.

explanation of the Saxe statement, they would try her not for what she *did* in the bank on that day in March, but for what she later *became*. Bailey referred to these incidents as "skunks" that should be kept out of the courtroom at all cost: "Once you let a skunk into the courtroom," according to an old country lawyers' saying, "you can't ever completely remove its stink."

My memorandum recommended that the judge be requested to make a ruling *before* Hearst was put on the stand as to whether the government would be permitted to cross-examine her about events after the Hibernia robbery. In this way, Bailey could make the judgment about putting her on the stand with full knowledge of whether she would be exposed to dangerous cross-examination.

The best-laid plans of lawyers often go awry in the unpredictable frenzy of a trial. Bailey did seek an advance ruling. The judge refused to give a formal ruling, but he did state his opinion that the defendant could not be questioned about possible crimes committed after the Hibernia robbery unless she testified about that period of time during her direct testimony. In reliance on the judge's opinion, Bailey put Hearst on the witness stand and carefully avoided any reference to the events following Hibernia. But after Hearst completed her direct testimony, the judge appar-

ently changed his mind and allowed the government to cross-examine her about everything.

Bailey tried to prevent any questioning about crimes committed after Hibernia by having Hearst invoke her privilege against self-incrimination outside the hearing of the jury. The judge ruled, however, that by testifying as she had done, Hearst had waived her privilege and had to answer the questions or invoke the privilege in front of the jury. Hearst thus got the worst of all possible worlds: She was asked dozens of incriminating questions and was required to invoke the privilege against self-incrimination repeatedly in front of the jury. And the jury was told that since she had waived the privilege, it could draw adverse inferences from her improper invocation of it.

In the end, the cross-examination of Hearst was a disaster for the defense. Many observers believe that it sealed her fate. Dozens of criminal lawyers, adept at the fine art of Monday morning quarterbacking, publicly castigated Bailey for his decision to put his client on the witness stand and then have her plead the privilege in the presence of the jury. I am confident that if Bailey had *not* put her on the stand, and if the jury had still returned a guilty verdict, many of the same lawyers would still have criticized Bailey for not having her testify: "He tried half a case." "He

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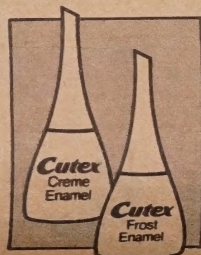
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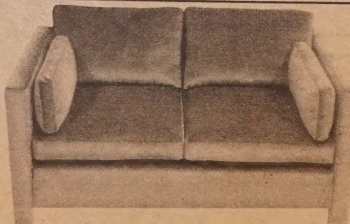
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got lazy." "You can't expect to win a case involving a psychological defense without putting the defendant on the stand."

"Would you have put Patricia Hearst on the witness stand, knowing everything you know now?" That is a question I have been asked dozens of times. I'll try to answer, at the risk of being labeled a Wednesday morning quarterback. I offer my answer recognizing that no lawyer can make the crucial decision that Bailey had to make without being there — with-

out experiencing and appreciating the subtleties and complexities that pervaded the trial at the crucial moment.

When Bailey had to decide whether to put Hearst on the witness stand, the trial judge had already allowed the government to introduce evidence — through means other than Hearst herself — of Hearst's participation in additional crimes during the year and a half following Hibernia. This evidence included tape recordings and diaries of Hearst declaring her commitment to revolutionary doctrine and strongly suggesting that her conversion had preceded

the Hibernia robbery. The judge had also forbidden the defense psychiatrists from playing for the jury the more recent tapes of their interviews with Hearst during which she expressed remorse about her life as an urban guerrilla.

Thus, when the time came for Bailey to make the difficult decision, he was confronted with an unenviable dilemma: If he did not put her on the stand, the jury would decide her guilt after having heard extremely damaging evidence from her own mouth about her state of mind after the Hibernia robbery, but without any explanation from

DEFENDING GUILTY CLIENTS

The question I am most often asked — by students, lecture audiences, friends, and even my parents — is, "How can you defend a client when you *know* he is guilty of a despicable crime?" It is a question criminal lawyers always ask themselves, since the vast majority of defendants they represent are plainly guilty. Some criminal lawyers claim to represent only innocent clients. Don't believe them! It's a ploy! No full-time criminal lawyer represents a significant number of innocent clients. William Kunstler (whom I once helped represent) claims that he will defend only people he "loves," but even he tends to fall in love with clients who are guilty as hell.

The Perry Mason image of the criminal lawyer saving his innocent client by uncovering the real culprit is television fiction; it rarely happens in real life. Almost all criminal defendants — including most of my clients — are factually guilty of the crimes they have been charged with. The criminal lawyer's job, for the most part, is to represent the *guilty*, and — if possible — to get them off. How can we do it and still sleep at night? Some of the answers come easily:

● It isn't the lawyer's job to determine the guilt or innocence of his clients — that's for the jury or the judge to decide.

● Even the guiltiest defendant is entitled to an adequate defense.

● The alternative is a legal system like that of countries such as the Soviet Union, where lawyers will represent

only defendants "entitled" to a defense.

● The lawyer's function goes beyond defending the innocence of his client: It includes plea bargaining and obtaining the shortest possible sentence.

● It's important for lawyers to challenge the government in order to keep it honest.

None of these arguments, compelling as they may be, really tells the whole story of why defense lawyers represent guilty defendants. Defense lawyers are an egotistical lot, and the challenge of "getting off" an obviously guilty defendant is a great ego trip. It is also a great source of future clients; and clients mean money; and money means the good life that so many defense lawyers crave.

Lawyers who don't have the stomach to represent guilty criminals should stick to other areas of the law. There simply aren't enough innocent defendants to keep more than a handful of criminal lawyers in business. Nobody should become a criminal defense lawyer without being prepared to devote the vast majority of time to representing *guilty* clients.

The zealous defense attorney is the last bastion of liberty — the final barrier between an overreaching government and its citizens. The job of the defense attorney is to challenge the government; to make those in power justify their conduct in relation to the powerless; to articulate and defend the right of those who lack the ability or

resources to defend themselves. (Even the rich are relatively powerless — less so, of course, than the poor — when confronting the resources of a government prosecutor.)

One of the truest tests of a free country is how it treats those whose job it is to defend the guilty and the despised. In most repressive countries there is no independent defense bar. Indeed, a sure sign that repression is on the way is when the government goes after the defense attorneys. A Shakespearean character says, "The first thing we do, let's kill all the lawyers." Hitler, Stalin, the Greek colonels, and the Chinese cultural revolutionaries may not have killed all the lawyers first, but they surely placed defense attorneys — especially vigorous and independent ones — high on their hit lists.

One of the surest ways of undercutting the independence of defense attorneys is to question the propriety of their representing the guilty. Those who argue that defense attorneys should limit their representation to the innocent, or indeed to any specific group or category, open the door to a system where the government decides who is, and who is not, entitled to a defense. Granting that power to the government, to the bar, or to any establishment marks the beginning of the end of an independent defense bar — and the beginning of the end of liberty.

— A.M.D.

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Patricia Hearst in 1976, during her trial for bank robbery.

the defendant. If he did put her on the stand, she could be cross-examined, but the judge seemed to have ruled that she could — outside the presence of the jury — lawfully claim her privilege against self-incrimination regarding the events following the Hibernia holdup.

Viewed from this perspective, the decision Bailey faced about Hearst taking the stand assumed the dimensions of a Hobson's choice. There was no risk-free resolution. Knowing everything I know now, including what several jurors told interviewers after their verdict, I would probably not have put her on the stand. (Several jurors apparently voted to convict because they simply did not believe the defendant's testimony.) But knowing what Bailey knew at the time he had to make his decision, I might well have done the same thing he did.

That is not to say that I would have tried the Hearst case the way Bailey did. I would not have! I would not have held press conferences before trial announcing the defenses I expected to use. Indeed, the government pointed to one such press conference in

arguing that Bailey had opened the door to the introduction of evidence about the events subsequent to Hibernia. Thus, the dilemma that Bailey faced may have been partly of his own making. [Since completing my book, I have learned several new facts about Hearst's exposure to prosecution for other crimes during the course of the Hibernia trial. These facts persuade me that Bailey probably made the best of a very bad situation that was not of his making.]

No two lawyers would ever try a complicated case the same way. Bailey tried it in the Bailey manner. Had the Hearst family retained Edward Bennett Williams — the lawyer they approached before they retained Bailey, but who turned them down — the case would have been tried differently. It would have been tried in the Williams style: low-keyed, methodically researched, and mapped out play-by-play like a National Football League game plan, with contingency responses for every possibility. I don't know whether Williams would have put Hearst on the witness stand. I do know the decision would have been a

careful and studied one based on the best information available — plus a good bit of instinct. Had Williams lost the case, however, he would not have been as soundly criticized by his fellow lawyers as Bailey was. Bailey's flamboyance and the attention he receives from the media invite jealousy and criticism from his brothers and sisters at the bar.

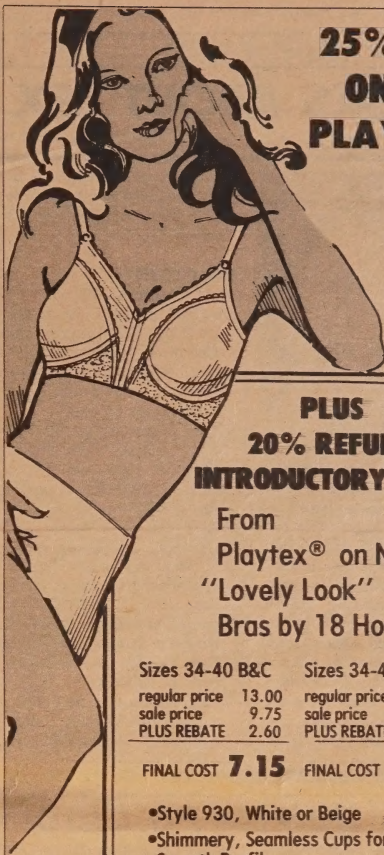
His showmanship also invites the suspicion — voiced by some, including Hearst's subsequent lawyers — that Bailey's trial tactics may have been influenced by his desire for personal publicity. It is perfectly proper for a lawyer to use the press — if done to further his *client's* interests (and if not in violation of any legal or ethical rules). But it is always wrong for a lawyer to subordinate a client's interests to his own desire for attention. The line is not always clear-cut, and the publicity-oriented defense lawyer will often believe — or rationalize — that press coverage will help *both* the client and the lawyer. Sometimes it will. Sometimes it won't. Even a good lawyer, with an eye to the media, will not always be able to tell the difference.

Patricia Hearst is now a free woman. Her sentence was commuted by President Jimmy Carter after she had served twenty-three months of a seven-year term. Shortly after her release she married one of her bodyguards and has had a child with him. She also wrote a book about her nineteen months with the Symbionese Liberation Army. In it she castigates Bailey for putting her on the witness stand, claiming that he had "promised" to keep her off and had misled her. She also criticizes Bailey for "overextending himself" during the trial by flying off to Las Vegas to give seminars to other lawyers at the end of the court day.

Indeed, Hearst eventually hired a new lawyer who filed a motion for a new trial on the ground that Bailey's defense had been inadequate and ineffective. But on January 6, 1982, Hearst dropped the lawsuit, citing her "desire to put this litigation behind me."

F. Lee Bailey is back in the business of defending criminals. His involvement in the Hearst case certainly had one effect: It made everyone forget about the Turner trial. Glenn who? ■

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What's Happening to Me? by Peter Mayle (Lyle Stuart, Secaucus, N.J., 1975). A clear, matter-of-fact guide to puberty.

Growing Up — 'Specially for Pre-Teens and Young Teens, by Marilyn Lyman (Planned Parenthood Center of Syracuse, 1973). This useful pamphlet can be ordered from the publisher at 1120 East Genesee Street, Syracuse, N.Y. 13210.

The Sex Systems, by Beth Winship (Los Angeles Times Syndicate). A pamphlet on

the questions young teenagers most commonly ask about sex. It can be ordered by sending \$1.00 and a large self-addressed, stamped envelope to Beth, Box 2000, Los Angeles, Calif. 90053.

FOR YOUNG TEENS (12 to 14 years old)

Boys and Sex, by Wardell B. Pomeroy (Dell, New York, 1971). The facts and feelings of sexuality in an understandable and reassuring text.

Girls and Sex, by Wardell B. Pomeroy (Dell, New York, 1973). The same useful information is in a book for girls.

Love and Sex in Plain Language, by Eric W. Johnson (Lippincott, Philadelphia, 1970). Basic information about intercourse, masturbation, homosexuality, and other topics, discussed in terms of personal responsibility.

Sex with Love: A Guide for Young People, by Eleanor Hamilton (Beacon Press, Boston, 1978). Ways other than intercourse in which teenagers can express their love.

Growing Up with Sex: A Guide for Early Teens, by Richard F. Hettinger (Continuum, New York, revised edition, 1980). Sex education in the context of Christian values.

You Would If You Loved Me, by Sol Gordon (Bantam Books, New York, 1978). All the common lines, with some amusing suggested replies.

Teen Questions about Sex — and Answers, by Marilyn Lyman (Planned Parenthood Center of Syracuse, 1973). Order this pamphlet from the publisher at 1120 East Genesee Street, Syracuse, N.Y. 13210.

FOR OLDER TEENS (15 to 18 years old)

Changing Bodies, Changing Lives, by Ruth Bell (Random House, New York, 1980). A comprehensive book on sex for and by teenagers, with copious illustrations and discussion by kids themselves. Also good for more experienced younger teens.

Commonsense Sex, by Ronald Mazur (Beacon Press, Boston, 1973). Sexual issues discussed in a religious, lib-

eral framework.

Sex and Birth Control: A Guide for the Young, by E. James Lieberman, M.D., and Ellen Peck (Schoken Books, New York, 1975). Issues of decision making, with special emphasis on birth control.

Masculinity and Femininity, by Elizabeth Winship and Frank Caparulo. (Houghton Mifflin, Boston, 1978). A high school text, fully illustrated, including letters from adolescents.

The Student Guide to Sex on Campus, by the Student Committee on Human Sexuality, Yale University (New American Library, New York, 1971). A college text, fully appropriate for today's high school students.

SPECIAL TOPICS

V.D.: Venereal Disease and What You Should Do about It, by Eric W. Johnson (Lippincott, Philadelphia, revised edition, 1978). A good basic description of the symptoms, how they spread, and the treatment.

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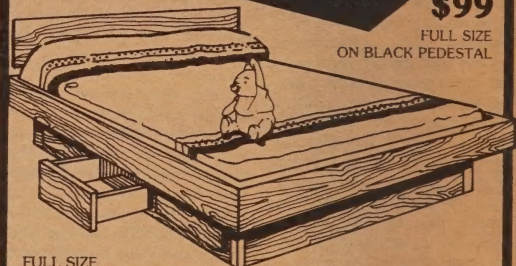
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Korzeniewsky (St. Martin's Press, New York, 1980). The necessary information about sexually transmitted diseases, or STDs.

A Way of Love, A Way of Life: A Young Person's Introduction to What It Means to Be Gay, by Frances Hanckel and John Cunningham (Lothrop, Lee and Shepard, New York, 1979). How to tell if you are gay, and, if you are, how to feel good about it.

FOR PARENTS

Your Child and Sex: A Guide for Parents, by Wardell B. Pomeroy (Dell, New York, 1976).

The Sexual Adolescent: Communicating with Teenagers about Sex, by Sol Gordon, Peter Scales, and Kathleen Everly (Duxbury Press, Belmont, Calif., 1979).

The Family Book about Sexuality, by Mary S. Calderone, M.D., and Eric W. Johnson (Harper & Row, New York, 1981). An encyclopedia of information about human sexuality for all ages.

Public Affairs Pamphlets (available for 50¢ each from Public Affairs Committee, Inc., 381 Park Avenue South, New York, N.Y. 10016):

How to Tell Your Child about Sex #149

Parent-Teenager Communication #438

Talking to Pre-Teenagers about Sex #476

Sex Education: The Parent's Role #459

Now That You Know: What Every Parent Should Know About Homosexuality, by Betty Fairchild and Nancy Hatward (Harcourt, Brace Jovanovich, New York, 1979).

A Family Matter: A Parent's Guide to Homosexuality, by Charles Silverstein (McGraw-Hill, New York, 1977).

Living Fully: A Guide for Young People with a Handicap, Their Parents, Their

Teachers and Professionals, by Sol Gordon and others (John Day, New York, 1975). Sexuality for the handicapped is a rarely considered issue, but a very important one.

Sex Education for Disabled Persons, by Irving R. Dickman (Public Affairs Committee, New York, 1975). A useful guide to the sexual concerns of the disabled.

Growing Up Free: Raising Your Child in the '80s, by Letty Cottin Pogrebin (McGraw-Hill, New York, 1980). How to encourage nonsexism in children, with an emphasis on sex education.

Sexual Signatures: On Being a Man or a Woman, by John Money and Patricia Tucker (Little, Brown, Boston, 1976). The development of gender identity and orientation.

Surviving the Breakup: How Children and Parents Cope with Divorce, by Judith S. Wallerstein and Joan Berlin Kelly (Basic Books, New York, 1980). Includes discussions of how parental sexuality may become more evident for the kids of previously married parents. ■

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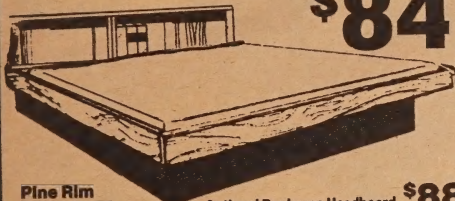
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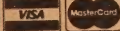
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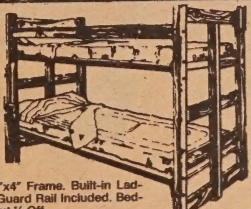
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Variations on a pizza theme

The secret of
this updated classic is
in the sauce.

By John F. Carafoli

"Pizza" signifies a pie or cake and can be used for any flat, round bakery product. The ancient Romans were among the first to eat pizza — but without tomatoes, which were unknown to them. Our version is a direct descendant of the Roman breakfast of "bread with relish."

Today pizza is probably the single food most often associated with Naples. And since the end of World War II, the lusty pizza in all its variations has become one of America's favorite fast foods.

When properly made, pizza is a well-balanced food, and, like pasta, it doesn't have to be fattening if eaten in moderation. Served with a green salad and fresh fruit, it makes an extremely healthful meal. And it can nourish the pocketbook as well as the body, since it is inexpensive to make.

The recipes that follow provide a few suggestions of what can be done with pizza. Make up your own variations by mixing and matching the toppings and fillings, or use different combinations of fillings in the dough.

Pizzas do not have to be round; try oval and square ones. For an appetizer, make mini-pizzas: Cut circles out of the dough and vary the toppings. Keep in mind that contrast is the secret of a successful meal. For example, if the flavor of the pizza is spicy and hot, serve it with a salad or a juicy dessert. Use toppings that complement each other in shape, color, and texture. Think of your pizzas as colorful works of art.

Here are a few things to remember:

When making the dough, be sure all the ingredients are at room temperature.

Always sift all-purpose flour before measuring. Italian plum tomatoes give the best flavor to a pizza.

When cooking with tomatoes and wine, use stainless steel cookware. Aluminum and cast iron can give the sauce an acidic taste and change its color.

Do not put the topping on the pizza until you are ready to bake it, or it will become soggy.

Do not overfill the pizza.

Always bake the pizza on the lowest shelf of the oven, close to the heat source.

Basic pizza dough (hand method)

Enough dough for one 11-by-17-inch rectangular pizza or two 14-inch round pizzas. Serves 4 to 6.

1 tablespoon active dry yeast

Pinch of sugar

1 cup lukewarm water (105 to 115 degrees)

2 tablespoons olive oil

3 cups all-purpose flour (or 2 cups whole wheat flour)

1 teaspoon salt

Cornmeal

1 teaspoon sugar

Pour the water into a large, warm bowl. Sprinkle the yeast and the pinch of sugar over the water. Stir the mixture and let it stand in a warm place until the yeast bubbles up, about 5 minutes. (If the yeast does not bubble, start over with fresh yeast.)

Add the olive oil and sift the flour, salt, and sugar together into the yeast mixture. Stir it with a wooden spoon. When the dough pulls away from the sides of the bowl, turn it onto a floured surface, and knead the dough until it becomes smooth and elastic, about 8 to 10 minutes. If the dough is sticky, knead a little more flour into it. If it is too stiff, add lukewarm water a teaspoon at a time.

Shape the dough into a ball and place it in a large bowl that has been lightly oiled, turning the dough so its entire surface is oiled. Cover the bowl with a damp towel and place it in a warm, draft-free place (about 80 degrees) until the dough doubles in bulk, 1 or 2 hours. (A gas oven with a pilot light or a warm electric oven works well.) To test the dough, gently press your fingers into it; if they leave an impression, the dough is ready.

Punch down the dough with your fist. Remove it from the bowl and place it on a lightly floured surface. Starting in the center, roll out and stretch the dough to the desired shape, turning it over from time to time as you roll it to keep it from shrinking back.

Dust the bottom of the pan with cornmeal and put the dough into the pan, stretching it to fit. Make a rim around the pizza by turning the edges under — this will keep the filling from overflowing.

Preheat the oven to 450 degrees. Cover the pizza with a damp towel and place it in a warm place to rise a second time, about 10 to 15 minutes. (The dough will continue to rise as it bakes.)

Garnish the pizza with your favorite topping and bake it, uncovered, at 450 degrees for 20 to 30 minutes, or until the topping is bubbling and the edges are golden brown. Cut it with a pizza cutter or a sharp knife, and serve it while it is still hot.

Basic pizza dough (processor method)

Enough dough for one 11-by-17-inch rectangular pizza or two 12-inch round pizzas. Serves 4 to 6.

1 tablespoon active dry yeast

Pinch of sugar

1 cup lukewarm water (105 to 115 degrees)

2 tablespoons olive oil

3 cups all-purpose flour (or 2 cups whole wheat flour)

1 teaspoon sugar

1 teaspoon salt

Cornmeal

Pour the water into a small, warm bowl. Sprinkle the yeast and the pinch of sugar over the water. Stir the mixture and let it stand in a warm place until the yeast bubbles up, about 5 minutes. (If the yeast does not bubble, start over with fresh yeast.)

In the bowl of a food processor fitted with a steel blade, combine 2 cups of flour, the sugar, and the salt. Cover the processor and turn it on and off a few times. Then, with the machine running, add the yeast mixture, olive oil, and remaining flour a little at a time, as needed, until the dough forms a ball. Stop the machine and check the dough. If it is too sticky, add more flour. Turn the machine on again until the dough is smooth but not sticky to the touch.

Place the dough in a large bowl that has been lightly oiled, turning the dough so its entire surface is oiled. Cover the bowl with a damp towel and place it in a warm, draft-free place (about 80 degrees) until the dough doubles in bulk, 1 to 2 hours. (A gas oven with a pilot light or a warm electric oven works well.) To test the dough, gently press your fingers into it; if they leave an impression, the dough is ready.

Punch down the dough with your fist. Remove it from the bowl and place it on a lightly floured surface. Starting in the center, roll out and stretch the dough to the desired shape, turning it over from time to time as you roll it.

Cover the bottom of the pan with cornmeal and put the dough into the pan, stretching it to fit. Make a rim around the pizza by turning the edges under — this will keep the filling from overflowing.

Preheat the oven to 450 degrees. Cover the pizza with a damp towel and place it in a warm place to rise a second time, about 10 to 15 minutes. (The dough will continue to rise as it bakes.)

Garnish the pizza with your favorite topping and bake it, uncovered, at 450 degrees for 20 to 30 minutes, or until the topping is bubbling and the edges are a golden brown. Cut it with a pizza cutter or sharp knife and serve it while it is still hot.

Basic pizza sauce

4 cups, enough for 2 pizzas

¼ cup olive oil

2 cloves garlic, finely chopped

1 28-ounce can peeled, crushed tomatoes with puree

1 bay leaf

1½ tablespoons dried oregano, crumbled

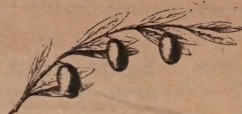
1 teaspoon sugar

¾ cup dry white wine

Salt and pepper to taste

Several shakes of crushed red pepper (optional)

Heat the olive oil in a 3- or 4-quart stainless steel saucepan, and cook the garlic for 30 seconds. Do not let it brown. Add the remaining ingredients. Simmer, stirring occasionally, until the sauce has thickened and the flavors are well integrated, about 30 to 40 minutes. Leftover sauce can be frozen.



Prepare the dough. Preheat the oven to 450 degrees. Roll and stretch the dough to fit an 11-by-17-inch rectangular pan or a 14-inch round pan. Dust the bottom of the pan lightly with cornmeal, then fit the dough into the pan, rolling the edges under to make a rim.

Spread the sauce evenly over the dough. If you are using the anchovies, capers, and olives, arrange them on top of the sauce.

Sprinkle on the mozzarella and Parmesan cheese, and drizzle a few tablespoons of olive oil on top.

Bake the pizza at 450 degrees for 20 to 25 minutes, until the edges are golden brown and the cheese bubbles.

Pizza bread

One loaf

1 recipe basic pizza dough

2 cups pizza sauce

2 to 4 anchovy fillets (optional)

1 tablespoon capers (optional)

10 pitted black olives (optional)

Several shakes of crushed red pepper (if not used in the sauce)

½ pound mozzarella cheese, shredded

½ cup Parmesan cheese, grated

Cornmeal

1 egg white

Sesame seeds



Prepare the dough. Preheat the oven to 375 degrees. Roll and stretch the dough into a rectangle about 9 by 17 inches. Spread the sauce evenly over the dough. If you are using the anchovies, capers, and olives, put them on top of the sauce.

Sprinkle the red pepper, mozzarella, and Parmesan cheese over the sauce. Starting

at one short end, roll up the dough. Press the ends to seal them and fold them under the loaf. Dust a baking sheet with cornmeal. Place the loaf on the baking sheet, cover it with a damp towel, and set it in a warm place for 15 minutes. Brush the bread with a slightly beaten egg white mixed with 1 tablespoon of water. Sprinkle it with sesame seeds. Place the baking sheet in the center of the lowest shelf in the oven. Bake the loaf for 45 to 50 minutes. To test for doneness, tap the loaf; it should sound hollow. Let the loaf rest for 15 minutes, then cut and serve.

Mushroom sausage pizza

Serves 4 to 6

1 recipe basic pizza dough

Cornmeal

2 cups pizza sauce

¼ pound mushrooms, sliced thin

1 pound Italian sausage, removed from casing, crumbled, and cooked

½ pound mozzarella cheese, shredded

Olive oil



Prepare the dough. Preheat the oven to 450 degrees. Roll and stretch the dough to fit an 11-by-17-inch baking pan or a 14-inch round pan. Dust the bottom of the pan lightly with cornmeal. Place the dough on the pan and roll the edges under to make a rim.

Spread the sauce evenly over the dough, then add the mushrooms and the sausage. Scatter the cheese over the top. Drizzle the pizza with a few tablespoons of olive oil.

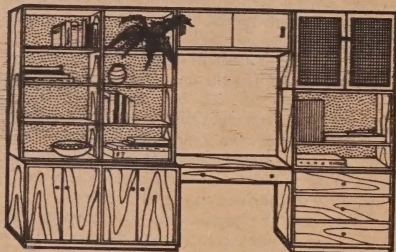
Bake it at 450 degrees for 20 to 25 minutes, until edges are golden brown and the cheese bubbles.

Mexican pizza

Serves 4 to 6

1 recipe basic pizza dough,

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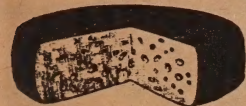
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Cornmeal

- 1½ cups pizza sauce
- 1 4-ounce can taco sauce
- 1 avocado, sliced thin
- 1 4-ounce can chopped chili peppers
- 1 10-ounce package Jack cheese



Prepare the pizza dough, replacing ¼ cup all-purpose flour with ¼ cup yellow cornmeal. Preheat the oven to 450 degrees.

Roll and stretch the dough to fit an 11-by-17-inch baking pan or a 14-inch round pan. Dust the bottom of the pan with cornmeal. Place the dough on the pan, rolling the edges under to make a rim.

Combine the pizza sauce with the taco sauce. Spread the mixture evenly over the dough, then add the avocado, chilis, and Jack cheese.

Bake the pizza at 450 degrees for 20 to 25 minutes,

until the edges are golden brown and the cheese bubbles.

Chinese pizza

Serves 4 to 6

- 1 recipe basic pizza dough, made with 3 tablespoons sesame oil and ¼ cup sesame seeds

Cornmeal

- 2 cups tomato sauce
- ¼ pound small shrimp
- 1 small can water chestnuts, sliced thin
- ¼ pound snow pea pods
- ½ cup beansprouts
- Tamari or soy sauce

Prepare the pizza dough, replacing the olive oil with sesame oil and adding the sesame seeds to the dough. Preheat the oven to 450 degrees. Roll and stretch the dough to fit an 11-by-17-inch baking pan or a 14-inch round pan.

Dust the bottom of the pan with cornmeal. Place the dough on the pan, rolling the edges under to make a rim. Spread the sauce evenly over the dough, then bake for 10 minutes.

Remove the pizza from the oven and top it with the shrimp, water chestnuts, pea pods, and beansprouts. Sprinkle it with the tamari or soy sauce. Return the pizza to the oven and bake it for 10 to 12 minutes longer.

Vegetarian whole wheat pizza

Serves 4 to 6

- 1 recipe basic pizza dough
- Cornmeal
- 2 cups pizza sauce
 - 1½ cups broccoli florets
 - ½ cup mushrooms, sliced thin
 - 15 pitted black olives

- ¼ pound mozzarella cheese, shredded



½ cup walnuts

Prepare the pizza dough with 1½ cups whole wheat flour and ½ cups all-purpose flour. Preheat the oven to 450 degrees.

Roll and stretch the dough to fit an 11-by-17-inch baking pan or a 14-inch round pan. Dust the bottom of the pan with cornmeal. Place the dough on the pan and roll the edges under to make a rim.

Scatter the remaining ingredients, in the order in which they are listed, over the dough. Bake the pizza for 20 to 25 minutes, until the edges are golden brown and the cheese bubbles.

Antipasto pizza

Serves 4 to 6

- 1 recipe basic pizza dough
- Cornmeal
- 2 cups pizza sauce
 - Crushed red pepper, several shakes
 - ¼ pound salami cut into 1-inch squares
 - ¼ pound mortadella, cut into 1-inch squares

1 small red onion, sliced thin

1 small green pepper, sliced thin

8 to 10 stuffed green olives

½ pound mozzarella cheese, shredded

¼ pound Bel Paese cheese, sliced thin and cut into 2-inch squares



Prepare the pizza dough. Preheat the oven to 450 degrees. Roll and stretch the dough to fit an 11-by-17-inch baking pan or a 14-inch round pan. Dust the bottom of the pan with cornmeal. Place the dough on the pan, rolling the edges under to make a rim.

Spread the sauce evenly over the dough, and scatter the remaining ingredients, in the order in which they are listed above, over the sauce. Bake the pizza for 20 to 25 minutes, until the edges turn golden brown and the cheese bubbles.



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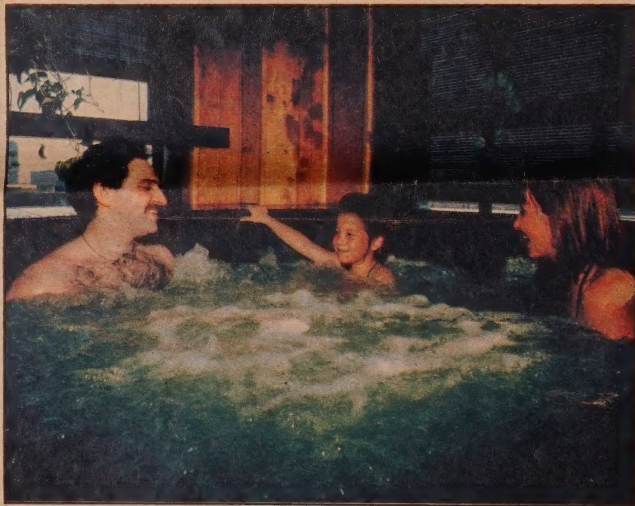
WALKY TALKY

One of the not-so-convenient aspects of that modern convenience, the telephone, is that you are tied to the often public spot where the thing sits. For obsessive execs, conspiring teenagers, whispering lovers, confidential deal-makers, yakking

spaghetti-sauce-stirrers, and any others who need to be away from the fray or on the move while they talk, the cordless phone has a receiver that can be wafted rootlessly to another place — provided it's within fifty feet of the telephone jack. You can go into a closet, as Neil did when he

talked to Brenda in *Goodbye, Columbus*, or you can go to another room — wherever cordless privacy is to be found. The phone is battery-operated, recharges itself between calls (Radio Shack will rejoice it when necessary), and — as if its seance-like disembodiedness weren't enough — it also has a redial button plus a privacy switch that allows you to put the caller on hold while you make inquiries out of earshot ("We don't want any of this guy's sleazy Florida land deal, do we?"). The phone costs \$99.95.

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lined and has a canopy overhead. The hot tub built for six bubbles away madly like a cannibal's stewpot, and when you languidly reach over and push the button, great spurts of 104-degree water whoosh into the tub. This white-water trip is exhilarating, demanding, a workout for your aching muscles. But remember: You will feel deliciously, sleepily limp afterward, so your

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following up when the proverbial check is not in the mail. They will also help with questions about reimbursement for medications. The good news is that many people are entitled to

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By Emily Cox and Henry Rathvon

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6. Naples noodles
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16. Ticked
18. American inventor
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21. Woman with no bone to pick?
23. Philosopher Swedenborg
25. Mamie's man
26. Bonkers bird?
27. Accessory for Knivel
29. Soviet comb. form
30. Ready for picking
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40. Legendary rhymester
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53. Direction to a horse
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55. Locks
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57. Respiratory problem
58. Quarterback Tarkenton
59. Off mother's milk
60. Stormy petrel
65. Code
66. Don't see
67. Tilting item
68. Wicker material
69. Constructed
71. X-rated

72. Laser-gun sound?
75. Avoid
76. Group of guessers
77. Lusterless finish
78. Coffee
79. "Monday, Monday" singer
81. Labor agitator (1830-1930)
83. Picnic spoiler
84. Ship stops
85. Unconcealed
86. First American saint
91. Santa's entrance
93. Self-evident truth
94. Hawaiian dishes
95. Age (var.)
96. Davenport part
99. Corrupt
102. Irish song
106. Old Greek adviser

107. Swimming stroke
108. Antenna
109. Ballplayer Pee Wee
110. Pancake topping
111. Preserve meat in a way

DOWN

1. Nerve branches
2. Haywire
3. Germanic tribe
4. Tree of the olive family
5. Direct route
6. British bar
7. White priest's robe
8. Surprise
9. Jewish laws
10. "Just between you —"
11. Summer drink
12. Precious stone
13. Wind instrument
14. Increased, as a bill
15. "It's —" (you can't do without it)
17. Collapse
18. A gas
20. Mexican money
22. Work in the garden
24. Actor Chaney
26. Fundamental part
30. Rhine tributary
31. Spain invaders
32. French river
33. Oodles
34. Elves
35. Self-congratulatory
36. Firefighter's equipment
37. Suit to —
38. Brandy
41. Comedian Cari —
42. Measurer (var.)
44. Grab again
45. Danish coin
46. Actress Burstyn
47. Rush
50. Docking places
51. Vessels
54. Ball (comb. form)
55. Peak
56. Dry (It.)
57. Goddess of wisdom
58. Perk
59. Tape-breaker
60. Baryshnikov, to his friends
61. Coleridge's sleep-inducer
62. French friend
63. Fabrics
64. Short story writer
65. World (comb. form)
69. Computer language
70. Loosen somehow
71. Singer Smith
72. Writer Grey
73. Declare
74. Over
76. Tonight host, once
77. Eve's opposite
78. Clap producer?
80. Burn the remains of
81. Dampener
82. Shakes up and down
84. Monastic house
86. Off one's rocker
87. Yoked yaks
88. "The Lady or the —?"
89. Count Fleet, e.g.
90. Flops
91. Opp. of masc.
92. Idle
95. Dali's domain
96. Woody's son
97. Need a bath
98. Mother in Marseilles
100. Pair in Panama
101. Before
103. Tropical tree
104. Parapsychological power
105. Garb-edge

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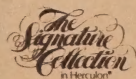


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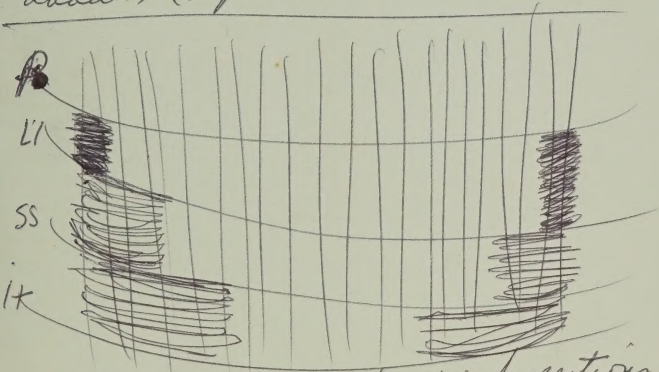
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Sensuality
"Sociality"
damaged + needs to be
made whole
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 Create sex-positive counseling atmosphere.
non-judgmental
 Let people establish the language.
 (Blick - something you can + talk about.) (Refer them.)



P-Permission giving
 LI - Limited Information
 SS - Specific Suggestions
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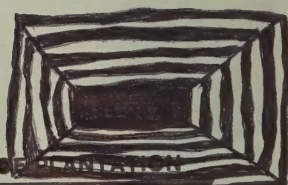
MEMO

S & M

Mutually agreed upon exchange
of power in an erotic context.

all yak + no shack.

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